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Volume III. NOVEMBER, 1901. Number 1.

CONTENTS:

OPENING OF "THE BOOK OF TIME."
Zidon-Rabbah. Psychopannychism. (Poems.)
REINCARNATED GENIUS.
Turkish Proverbs.
FIRST STEPS IN CRYSTAL READING.
The Golden Virtues.
POTABLE GOLD AS "THE ELIXIR OF LIFE."
Moves Objects by Will Power.
Heliocentric Positions for November, 1901.
Events and their Aspects—Aries Transit.
TIME RULERS OF THE MAGI.
Notes and Queries. The Solar Metals.
DO THE PLANETS "CAUSE" OR "INDICATE"?
The Sign Scorpio. Aphorisms. Transits.
AN ASTROLOGICAL OUTLOOK.
NUMBERS AND ASTROLOGY.
SIGNS OF THE PLANETS. (Hindu Zodiac.)
Pertinent Paragraphs.
WAS CZOLGOSZ HYPNOTIZED?
What May Be Found in Heaven.
The Plumbline of Character.
PERSONAL LIBERTY AND STRIKES.
The Age of Stonehenge.
HEALTH AND HYGIENE MISCELLANY.
Quaint and Curious Corner.
EDITOR'S TABLE.—"Led Astray," Notes, Etc.

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STAR OF THE MAGI—VOLUME ONE.

LIST OF CONTENTS:

NOVEMBER, 1899, No. ONE.

Occultism: White and Black Magic, Grimoires of the Black Art. Sources of Occult Wisdom. The Greatest Occult Book, The Tree of Life. Life Results from Death. Intuition the Sixth Sense. Trinities of Religious Systems. The Creative Power of Thought. The Primary Occult Study, Developing the Inner Man. The Banshee's Warning. Faith as an Occult Factor. Ten Stages of Development. The Dual Mind of Man. Wonders of Hypnotism. Potencies of the Spirit. The Astral Light or Light of Nature Defined. The Universal Spirit of Nature Explained. Odd Facts about the Bible. Shooting Stars. Exploration in Iceland. Occult Sciences in Ancient Egypt. Salutary. The Age of Man. The Ground of Salvation. The City of the Living. Reincarnation: Its Antiquity and Acceptance by Nearly Two-thirds of the Human Race. Man a Miniature Sun. Curious Beliefs Pertaining to Salt. The Star of the Magi. Pessimism.

DECEMBER, 1899, No. TWO.

Occultism: The Astral Light, Mysteries of Telepathy, The Aura of Astral Colors, The Astral Body, Occult Treatment of Diseases, Influence of the Planets, The Ancient Magi, Religion of the Magi, Reincarnation: Evidences of the Evolution of the Soul through Repeated Lives, Reincarnation Defined and Explained. Is Sleep Ever Dreamless? Locusts Draw Mason and Dixon's Line. Editorial Notes. To Our Many Friends. An Astrological Forecast. Sex Knowledge for the Young. Origin of Dominoes. Christian Science Arraigned. The Unit of Organic Life. Sun is Vivid Blue; All Stars are Suns, Star Tints Depend on Heat. History of the Sun. Density of the Solar Orb. The King of all Suns. Solar Heat will be Utilized. Significance of the Cross. Is the Earth Alive? The Hundred and Fifty-first Psalm. Wireless Telegraphy. Used by South American Indians and Oriental Tribes for Many Years. Tesla's Discovery. Editor's Table.

JANUARY, 1900, No. THREE.

I the Bosom of Brahma; Karmic Pictures in the Astral Light Determine Succeeding Incarnations. Oriental Philosophy Portrays the Various Conditions and States of the Soul to the Cosmic Night. Reincarnation: Confirmed by Science and Required by the Nature of the Soul. Oriental Metempsychosis, or Physiognomy; illustrated by six curious etchings from the Chinese. Labor Union Crisis against Humanity. Love is All. Effect of Alcohol on the Brain. Editorial Notes. Frauds and Fakery. What Is Not True? Intuitive Religion. Christian Science Folly. Value of the Sun's Rays. Acoustic. Vedanta Philosophy: The Science of the Soul Explained as Held in the Orient. A Wonderful Telegraph Invention. Cosmic Mysteries; Sun's Journey through Space. The Earth Has a Heart of Gold. Atmospheric Dust and the Sky. Energy from the Sun and Stars. In Occult Realms; New Explorations in Tibet, East Africa and the Antarctic Ice. Wonders and Mysteries of the Deep Seas and Ocean Beds. Health and Hygiene Department. Editor's Table.

FEBRUARY, 1900, No. FOUR.

Oriental Adeptship: Ancient Wisdom of the East. Wonderful Feats of the Hatt Yoga, the Ten Stages of Raja Yoga Fully Described. Reincarnation: It Solves Our Mysterious Experiences and the Problems of Misery and Injustice. Unseen Forces. Time at the North Pole. Editorial Notes. Thinkers and Thinkers. A Great Secret. The Unseen Cord. Mental Vibration; Inventions Run in Currents. Old Ideas of Precious Stones. Character Shown by the Hat. Occult Africa; New Discoveries in the Land of Adventure and Mystery. Thousands of Cannibals, Unknown Lake, and Boiling Streams that Shoot High into the Air. The New Phrenology. Faith Cure and Cancer. Astronomical; Eclipse of the Sun of May. When the Sun Dies Down. The Pleiades. Earth Was Once a Pyramid. The Constitution of Matter. The Early Rising Folly. Health and Hygiene. Editor's Table.

MARCH, 1900, No. FIVE.

Magical Masonry, as Symbolized by the Geometrical Properties of the Hebrew Cabala. Reincarnation: Answer Made to the Leading Objections Urged Against Repeated Embodiments. Only a Laugh. Editorial Notes on Astrological Predictions, etc. God is Love. Love. Zulu Telegraphy. By the Way. Stellar Science; The Spectroscope and its Wonderful Revelments. Dark Suns of Interstellar Space. The Key to Success. Brotherhood. Ancient Egypt: A Scholarly Review of Her Various Religious Doctrines. Seven Senses of Fish. Queer Dreams of Invalids. Health and Hygiene; Medical Advice on Matters of General Interest. Answers. Health Hints, a dozen subjects considered, like Absent Treatments, Age and Sleep, Nuts and Fruits, concluding with Six Simple Home Remedies. Editor's Table; Frauds and Fakes Again, Book Reviews, etc.

APRIL, 1900, No. SIX.

Mysteries of the Trance. The Hereafter, poem. Mountain Inhabited by Hermits. Reincarnation: Taught by the Ancient Schools and Confirmed by the Scriptures. Egypt Eight Thousand Years Ago. Editorial Section: Notes, Why the Human Being Laughs, Was Christ an Essene? The Ascent of Man. Telepathy. Physician of the Future. Our Solar System: A Graphic Description of Its Magnitude and Grandeur. Falsehoods Refuted: False Tales About the Hindus Made Clear by a Noted Swami. Antiquity of Man; Traces of the Missing Link Discovered in the Philippine Islands. Health and Hygiene; Answers. Half a Dozen Hints, Moth Patches, Superfluous Hair, Improving the Health. Valuable Properties of Fruit. Secret of Longevity. Beautifying the Skin. Respect Your Instincts, etc. Editor's Table; Room at the Top. Twinklers, Book Reviews, Publications, Exchanges, etc.

MAY, 1900, No. SEVEN.

Stones of the Breastplate; The Mystic Gems of the Zodiac Composed the Ancient "Oracle of Urim and Thummin"—Sardius or Ruby, Topaz, Garnet, Emerald, Sapphire, Diamond, Turquoise, Agate, Amethyst, Beryl, Onyx, and Jasper each considered, and Table of the Mystic Stones of the Zodiac showing what time of year and part of Zodiac that each rules. Reincarnation: As Taught by the Christian Fathers and as Accepted in the East Today. There Is So Much in Living, poem. Editorial Notes. The Passing of the Creed. Jerusalem. Possibilities, a poem. The Mystery of Pain. She Lived in Mars; Incarnations of a Geneva Lady who Speaks a Strange Tongue. The Garden of Eden; Its Scriptural Account Describes the Human Heart, beautifully illustrated. Growth of the Hair. Solar Science; Eclipses Recorded in the Bible now Verified. The Vampire, poem. Health and Hygiene; The Value of Pain. The Mastery of Pain, etc. Editor's Table; Religion of Humanity. Magazine Mention, Reviews, Notices, etc.

JUNE, 1900, No. EIGHT.

Opening article is by the noted occult novelist, Marie Corelli, and attracted much attention. It is a scathing rebuke of priestly superstition, especially when it presumes to interfere with Science. Christ versus Church; An Open Letter to Cardinal Vaughan on the Excommunication of St. George Mivart, the Scientist. Reincarnation: Teachings of Eastern Mahatmas. Falsity of Transmigration through Animals. The Gardener's Reverie, a poetical art page; every star in this page is a separate piece of type. Editorial Notes. Automatic Telepathy. An Objection to Reincarnation Considered. Poetical evidence that Ella Wheeler Wilcox "Indorses Reincarnation," and unrefuted to date, etc. The Christ Within, poem. Sin and Its Penalty. What Is Death? Solar Secrets; Regarding the Eclipse of May 28, etc. Health and Hygiene; Answers with Prescriptions. A Dozen Don'ts. Valuable Hair Tonic, to Remove Stains from the Flesh, etc. Editor's Table; Personal. Reviews, Magazine Notes, New Books, etc.

JULY, 1900, No. NINE.

Taoism and Its Tenets; Teachings of Lao-Tze, an Ancient Mystic Philosopher of the Orient. Reincarnation: The Important Conclusions that Follow an Acceptance of this Truth—Death, Heaven and Hell; Karma, the Companion Truth of Reincarnation. Astrological—Planetary Influence, a poem; A Solar Reading for Those Born from June 31 to July 21 of any Year; Who Will Be the Next President? Astrology; Uranus, the Historian of America. Prediction that McKinley Will Be Re-elected; this was the first prediction on the general election. Editorial Notes; astrological, etc. The Astral Plane; Some of Its Mysteries, Symbols and Serious Dangers. Care of the Mouth. A Battle Song, poem. Abdel Karim Effendi; He Visits America and Sets Aside the False Teachings of "Dr." Kheiralla. Religious Intolerance. A Vindication of Vaccination. The Mystery of Sleep. Astronomical; Vulcan a Myth. Health and Hygiene; Hints on Eating, Poisonous Wild Flowers, Divine Healers, Vaccination. Editor's Table; Correspondence on the "Garden of Eden," and Reply. Book review of Art Magic, etc.

AUGUST, 1900, No. TEN.

Nedoure, the Priestess of the Magi; an original occult romance, specially written for the STAR OF THE MAGI, designed to give the arcana of Eastern Initiation and White and Black Magic. Japanese Earthquake Alarm. Reincarnation: Acceptance of this Truth by Many Leading Thinkers of all Classes. Astrological—Solar Reading for Those Born from July 22 to August 22, any Year; A Few Predictions; The Presidential Election; Note by the Editor. Notes on China. Who are the Boxers? A Notable Forecast. Shakespeare and the Psalms. The Innermost Center. poem. The Sovereign Will. Visits to the Sphinx. Biblical History Verified by Eastern Inscriptions. The Planet Venus; Rotation Period and Age of Development. Feats of Indian Fakirs. Beyond, a poem. Intuition. How Your Watch Is a Compass. A Tragedy. Health and Hygiene. Editor's Table; Great Red Dragon.

SEPTEMBER, 1900, No. ELEVEN.

Nedoure, the Priestess of the Magi—Second Installment. Reincarnation: A Plea for this Truth from the Modern Scientific Standpoint of Natural Evolution. Conclusion. Ecliptic and Zodiac. Astrological—Solar Reading for Those Born from August 24 to September 23, any Year; Campaign Predictions; Note by the Editor. Theosophical Notes. A Year's Progress. Overthrow of Pompeii. An Earnest Man. Waiting, poem. A Great Secret Disclosed. Psychic Light. A Strange Story. Relics of Babylon. Horseshoe Magic. New Light on Mars; Its Wonderful Canals. Armageddon; Views of Lieut. Totten Regarding the World's Last Great Battle. Health and Hygiene; Worth Remembering. Home Hints for Emergencies, etc. Editor's Table; The Editor's Vacation, etc.

OCTOBER, 1900, No. TWELVE.

The Star of the Magi; New Conclusions which Affords Much Light on the "Word" that was Lost: Coming of the Mighty One. Nedoure, the Priestess of the Magi—Third Installment. The Spirit of Theosophy; Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor—Theosophy and Psychism. Sanscrit and the Occult. Climbing to Rest, a poem. Astrological Department—Heliocentric Section—Heliocentric Zodiac, an etching; Planetary Polarities for October. Events and their Aspects. Geocentric Section—Solar Reading for Those Born from September 24 to October 23, any Year; In Reply to Mr. Whitehead's Comments; In Reply to Mr. Green's Comments. Notes on Polar Expeditions. The Psychic Wave. The Coming Man. The Creeds To Be, poem. Religion of Humanity. Mormon Mysteries. Tel-el-Hesi; Biblical Verifications. Astronomical; the Earth, Jupiter's Red Spot. Masonic; The Square. Lambskin Apron. Quaint and Curious. Heart's Mistake. Health and Hygiene. Editor's Table.

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Volume III.

CHICAGO, ILL., NOVEMBER 1, 1901.

Number I.

OPENING THE BOOK OF TIME.

THE DOMINICAL OR "LORD'S" LETTER.

A Simple and Short Method for Finding the Day of the Week from the Commencement of the Christian Era to Infinity.

BY ZENO T. GRIFFEN.

This paper on the Dominical or Lord's Letter is a preliminary opening of the "Book of Time," mentioned in the article on the "Astral Number" in the August *STAR OF THE MAGI*.

A student of the occult necessarily is deeply interested in the mysteries of the Common Calendar, or the way time is measured and nomenclatured. The Dominical Letter for this year (1901) is the letter F. This is the Key to find the day of the week of any day in 1901. Only the first seven letters of the alphabet (coördinating with the "Time Rulers" of the Magi) are used, viz:

- A for Sunday (Sun day).
- B for Monday (Moon day).
- C for Tuesday (Mars day).
- D for Wednesday (Mercury day).
- E for Thursday (Jupiter day).
- F for Friday (Venus day).
- G for Saturday (Saturn day).

It is plain that the days of the week have yet their old planetary names, all of them in the Latin languages, and three of them in the English language—Sun-day, Moon-day and Saturn-day. The other four, however, have the same significance, being derived from the old planetary deities of European mythology.

The seven letters are also arranged in the following order for the twelve months of the year:

A, January	B, May	F, September
D, February	E, June	A, October
D, March	G, July	D, November
G, April	C, August	F, December

This order of the letters of the months can be firmly fixed in the mind by the following distich:

*"At Dover Dwells George Brown Esquire,
Good Carlos Finch And David Fryer."*

In the above arrangement, that month will come in on Sunday which has the letter of the year affixed to it. Thus, take the letter F, the Dominical Letter for 1901,

and we see that both September and December have F, showing that these months come in on Sunday.

To get the days that the other months come in on, we must now "roll" the letters around, as follows:

F, Sunday; G, Monday; A, Tuesday; B, Wednesday; C, Thursday; D, Friday; E, Saturday.

This new order gives us the day of the week every month comes in on. For instance, in the Distich Order we see A has January. In the above New Order we find Tuesday is A, therefore January 1st is Tuesday; D is Friday, so February, March and November commence on that day; and so on with the rest of the months. Then, having the day of the week of the first of the month, it is an easy matter to get any day of that month.

However, in Leap, or Intercalary, Years there are two Dominical Letters, the first of which is used until the 29th of February, and the last for the rest of the year. As this may be a little difficult to understand, here is an example:

Take the year 1884, which is a leap year, and the Dominical Letters are F, E. Use the F until February 29th, then E for the rest of the year. Using F for January and February, they would be the same days as in the year 1901—Tuesday for January 1st, and Friday for February 1st.

June, in the Distich, has E, so that when the Dominical Letter is E, the first of June will be Sunday, as it was on that day in 1884.

We must now roll the letters, as before, with E for the first day of the week, after February 29th. Thus:

E, Sunday; F, Monday; G, Tuesday; A, Wednesday; B, Thursday; C, Friday; D, Saturday.

October, being A, would commence on Wednesday; and the other days can now be ascertained as first above mentioned.

HOW TO FIND THE DOMINICAL LETTER.

The Dominical Letters for the 18th, 19th, 20th and 21st centuries, according to the Cycle of the Sun, may be found by means of the following table of Cycles and corresponding Letters:

1, D C	8, B	15, G	22, E
2, B	9, A G	16, F	23, D
3, A	10, F	17, E D	24, C
4, G	11, E	18, C	25, B A
5, F E	12, D	19, B	26, G
6, D	13, C B	20, A	27, F
7, C	14, A	21, G F	28, E

It will be noticed that the Letters run back in regular order, from "28, E," while the Cycles run forward.

Eighteenth Century.

For this century (1700 to 1799, inclusive), add 9 to the given year, divide the sum by 28, and the remainder (after the division) is the Cycle required. Take, for example, the year 1796; the remainder, 13, gives the Cycle required, for which the table gives the letters C B.

1796=year.
+9
—
28)1805(64
168
—
125
112
—
13=Cycle.

Nineteenth Century.

To find the Dominical Letter for a given year in this century (1800 to 1899), add 25 to the year instead of 9, and proceed as before. The accompanying example for the year 1827 gives the Cycle as 4, which the table returns G for as its Dominical Letter.

1827=year.
+25
—
28)1852(66
168
—
172
168
—
4=Cycle.

Twentieth and Twenty-first Centuries.

To find the Dominical Letter for both these centuries, add 13 and proceed as above. Examples:

1901=given year. 2088=given year.
13 13
— —
28)1914(68 28)2101(75
168 196
— —
234 141
224 140
— —
10=F, the Dominical Letter required. 1=D C as the Dominical Letters required.

The following table is by W. S. B. Woolhouse, a celebrated author on weights and measures:

TABLE I.—DOMINICAL LETTERS.

Century Years.	W—1	X—2	Y—3	Z—0
0	C	.... E	.... G	.... BA
1 29 57 85	B	.... D	.... F	.... G
2 30 58 86	A	.... C	.... E	.... F
3 31 59 87	G	.... B	.... D	.... E
4 32 60 88	F E	.... A G	.... C B	.... D C
5 33 61 89	D	.... F	.... A	.... B
6 34 62 90	C	.... E	.... G	.... A
7 35 63 91	B	.... D	.... F	.... G
8 36 64 92	A G	.... C B	.... E D	.... F E
9 37 65 93	F	.... A	.... C	.... D
10 38 66 94	E	.... G	.... B	.... C
11 39 67 95	D	.... F	.... A	.... B
12 40 68 96	C B	.... E D	.... G F	.... A G
13 41 69 97	A	.... C	.... E	.... F
14 42 70 98	G	.... B	.... D	.... E
15 43 71 99	F	.... A	.... C	.... D
16 44 72 ..	E D	.... G F	.... B A	.... C B
17 45 73 ..	C	.... E	.... G	.... A
18 46 74 ..	B	.... D	.... F	.... G
19 47 75 ..	A	.... C	.... E	.... F
20 48 76 ..	G F	.... B A	.... D C	.... E D
21 49 77 ..	E	.... G	.... B	.... C
22 50 78 ..	D	.... F	.... A	.... B
23 51 79 ..	C	.... E	.... G	.... A
24 52 80 ..	B A	.... D C	.... F E	.... G F
25 53 81 ..	G	.... B	.... D	.... E
26 54 82 ..	F	.... A	.... C	.... D
27 55 83 ..	E	.... G	.... B	.... C
28 56 84 ..	D C	.... F E	.... A G	.... B A

When century is divisible by 4 with 1 remainder use column W; with 2 remainder, use column X; with 3 remainder, use column Y; with 0 remainder, column Z.

Use Table I to find the Dominical Letter of any year. Divide the century figures by 4 and the remainder will give the column in which the Letter is found opposite the year. Examples:

Required, the Dominical Letter for the year 1839.

Divide 18 (the century figures) by 4, and there is a remainder of 2, which gives us column X; and in this column, opposite the year 39, we find F, which is the Dominical Letter for that year.

Required, the Dominical Letter of the year 0.

This is found in column Z, opposite 0, and is a leap year—B A. So that the year 0 comes in on Saturday. This is shown by the distich order, where Saturday is A. The order is thus—B, Sunday; C, Monday; D, Tuesday; E, Wednesday; F, Thursday; G, Friday; A, Saturday—as explained at the beginning.

TABLE II.—THE DAYS OF THE WEEK.

Months and Days. Dominical Letters and Days of the Week.

Jan, Oct	A	B	C	D	E	F	G
Feb, Mch, Nov.	D	E	F	G	A	B	C
April, July	G	A	B	C	D	E	F
May	B	C	D	E	F	G	A
June	E	F	G	A	B	C	D
August	C	D	E	F	G	A	B
Sept, Dec	F	G	A	B	C	D	E
1 8 15 22 29 ..	Sun	Sat	Fri	Thu	Wed	Tue	Mon
2 9 16 23 30 ..	Mon	Sun	Sat	Fri	Thu	Wed	Tue
3 10 17 24 31 ..	Tue	Mon	Sun	Sat	Fri	Thu	Wed
4 11 18 25 ..	Wed	Tue	Mon	Sun	Sat	Fri	Thu
5 12 19 26 ..	Thu	Wed	Tue	Mon	Sun	Sat	Fri
6 13 20 27 ..	Fri	Thu	Wed	Tue	Mon	Sun	Sat
7 14 21 28 ..	Sat	Fri	Thu	Wed	Tue	Mon	Sun

Table II needs but little explanation, which we give by way of the following example:

Required, the day of the week that the 26th of October, 1901, falls on.

First, we know that the Dominical Letter of 1901 is F. So we look in the October line and find F, which shows the column of days to use, and therein we find Saturday opposite to the 26th of the month.

It is now fully shown how to find what day of the week any given date will come in on to infinity.

ZIDON-RABBAH.

O thou that Canaan's first-born brought to light—

Imperious Sidon! Thou that wrought'st in brass
And all the arts of silver, gold and glass!

Yea! thou whose skill the nations did recite
With envious breath; whose woven broderies quite
Outmatched the garb of Sheba's queen: Alas!

That centuries have lapsed; to what a pass
Art thou not come! How sorry is thy plight!

Here, where thy cloths were loomed, of purple dye,
That Paris to the amorous Helen bore;

Here, where thy thronging temples reared on high
Their marbled domes; where traffic stirred thy shore—
What of thine ancient splendor greets the eye?

A ruined wall—a fallen shaft—no more!

ST. GEORGE BEST.

PSYCHOPANNYCHISM.

"At her general dole
Each receives his ancient soul."

—CLEVELAND.

Doth it not smack of heresy to say,
As ancient doctrine-mongers have upheld,
That every soul sleeps charmed, enthralled and spelled,
In skies remote until the Judgment Day,
When, as the final trump astounds, all they
That slumber in the fastnesses of Eld
Shall rend their chains and, with new vigor swelled,
Come forth, transhumanized, to live alway?

I stamp them heretic that own this view;
Perverse—else were the sprites mundivagant
That, unconfined, err from zone to zone,
Mere eidolons of fancy alone—
Whereas, most Holy Writ avers they haunt
All lands subastral and the empyreal blue.

ST. GEORGE BEST.

REINCARNATED GENIUS.

Suggestive Analogy Between Edgar Allan Poe
and James Whitcomb Riley.

BY GEORGE W. HARPER.

When the great Pacific railroad was building and wending its way across the plains and through the lands occupied by the Indians, who were none too friendly, but treacherous withal, and a detachment of United States troops was necessary as a guard for those engaged in the work of construction, a young friend of mine, who was an officer in the detachment, writing of the scenes and incidents of the country which he was then seeing for the first time, stated that there was something strangely familiar about it all; that there appeared a faint and undefined idea that he had at some previous time visited these scenes; that this idea took the shape of a half-forgotten dream.

The thought grew on him day by day, as they passed over the plains and along the mountain foothills, and he could by no means account for it. But while there and still contemplating this mystery the anniversary of his birth, which event occurred in 1849, was celebrated. The same day he saw the mark of a grave, and it was suddenly brought to his mind that on this route many of the "Forty-niners" made their way overland to the New Eldorado, and that while *en route* many died—far away from home, kindred and civilization.

My friend was not given to superstition, and he at that time had but a vague knowledge of the Hindoo belief in the transmigration of the soul. Yet there was something about the whole affair he could not shake off, and he thought of it and he dreamed of it. Then he began an investigation of this doctrine of reincarnation, reading what little he could get hold of and gaining what little information he could from an encyclopedia. The result was to more than ever implant within him a belief that he had traversed the plains before; that the mountains, the canons and the gorges were not unfamiliar to him.

However much we all may profess an unbelief in the doctrine of metempsychosis there is something occurring almost every day to shake our unbelief. Even if it is not in the observance of scenes that we know we have not visited before in our own proper person, there are occurrences which make us believe that something connected with us aside from this "tenement of clay" has been witness of them before. There are incidents of history that serve to awaken within us a half belief, at least, that there is an indefinable something about man that has visited points and beheld things to which he himself is a stranger.

Who can say that the soul that inhabited the body of Christopher Columbus hundreds of years before it was reincarnated in him had not in some other person visited these lands, or inhabited one of the natives, and within Columbus became restless for a revisitation; that it was not this soul and this desire that pressed on the ambition of the navigator and discoverer until his plans and purposes met with that success that led to giving us a new world?

The theory advanced by the Jains is certainly a reasonable one, that a soul cannot be immortal upon the one side without being so upon both; that if created for a being at its birth it must necessarily imply an end with that being; that whatever begins in time must end in time; that if the soul sprang into existence specially for this life why should it continue afterward?

The late Dr. Gandhi of Bombay, in his paper on "The Ethics and History of the Jains," read before the World's Congress of Religions, very aptly said:

"It does not stand to reason that from an infinite history the soul enters this world for its first and all physical existence, and then merges into an endless spiritual eternity. The more reasonable deduction is that it has passed through many lives and will have to pass through many more before it reaches its ultimate goal."

The conceded fact that there is a continual advancement in civilization, the arts and sciences, presupposes then that as the soul continues to pass from one being to another there is an advancement and growth with it also; because we concede that the soul, being immortal, is the moving power of man; that it is the living soul within him that incites to action and doing, and that without a soul man is nothing; that what a soul has seen or done in one sphere it can improve on in another. Then it is not impossible that a soul may travel from one world to another. If the planets are inhabited spheres are we able to say that the inhabitants thereof are of less intelligence than those of earth? Is it not as well to suppose they are of greater intelligence and advancement in science? Is it an unreasonable theory that it was a soul that once animated a body of one of these spheres that possessed Franklin and moved him when he captured and tamed the lightning? Was it not the same soul, or one of like nature, having advanced in knowledge, that led Morse to his experiments that applied electricity to the transmission of markings and sounds known as telegraphy? And was it not the same that carried with

Field the wires across the ocean and dropped them in the waters of the deep, whereby we are enabled to exchange messages with the old world with the rapidity of thought? Was it not the same that still later in an onward march gave us the electric telephone by which intelligible sound, the actual spoken words, are transmitted, and the grand finale of electric motive power and electric lights through the medium of an Edison? Is it not by such advancements that the soul is prepared by the passage from one body through the life of another for its final home in a world of unending bliss?

If, as we have been taught, we are all but imitators, and there is nothing new under the sun, when a new discovery is made, or some entirely new reach of thought comes forth, or something transpires or is said or done out of the regular order of which our knowledge or history gives import, then it must arise from a reincarnated soul from another world, where that soul has had knowledge of similar events. Upon this theory the discoveries of Franklin, Morse, Field and Edison are accounted for, and we might thus have foundation for the belief that the soft mellow light given forth by Luna is but the electric light of another world.

We have examples in the pulpit and the forum which we would not call imitators, but we speak of them as having a gift of oratory, in which we find their like in precedent. Thus Lincoln, Douglas, Blaine and Logan were not original in all things. The remark was frequent of the likeness of Blaine to Clay as an orator, a statesman and in his political aspirations, while in some things he surpassed Clay sufficiently for an age of advancement. There was a similarity in many things between Webster and Garfield, and we may cross the Atlantic and find a prototype for John Sherman and other statesmen. Among the divines we find men of a character and manner akin to a Wesley and a Cartwright.

In literature we have many examples, but none of recent years more prominent and conspicuous in their character and writings than Edgar Allan Poe and James Whitcomb Riley. Poe was possessed of an erratic character, disposition, and habits which he was unable to control, and their combination was his ruin in a financial way, frequently putting him in the direst straits for the necessities of life; and his ungovernable appetite caused his days to end in a charity hospital, and his body to be laid away in a potter's field. But his soul was great and noble and original, and there is left behind some of the rarest gems and contributions to American poetry and prose, which embalms his memory in the hearts of all lovers of the æsthetic in literature, and is a grander and more lasting monument to his memory than any shaft or column that might be towering skyward in the most fashionable part of the cemetery on Druid Hill at Baltimore.

Other of Poe's poems than "The Raven," which was written with that special aim in view, bear the stamp of originality in conception and diction. The stories, too, are original as well as weird and mysterious. There is much in them to cause one who reads them to think that Poe was at least a believer in a re-

visitation by the immortal part of man after death, if not in his reincarnation. He makes, however, of the "Tale of the Ragged Mountains" a very ingenious story on the theory of transmigration.

Edgar Allan Poe died on the 7th of October, 1849. It was at about this date that James Whitcomb Riley was born. I have already mentioned that there was a similarity in the lives of the two men. But, while Poe appeared to live under a ban from which he had not the power to extricate himself, Riley, further advanced in will power and self control, has been enabled to overcome and conquer a habit that in days gone by threatened to consume him. But in Riley's contributions to literature there is a closer similarity to that of Poe than in his life. Riley's poems are original in their dialect character. No one but Riley could have written these dialect poems, so free from educated refinement and yet so true to nature as to touch a tender chord of sympathy, and call up such refreshing memories that our hearts go out to him in kindest love and veneration whenever we read them.

It requires no stretch of imagination to find a similarity between the "Black Cat" of Poe and the "Tale of a Spider" by Riley. But when you come to compare these stories, the plot and circumstances all through, while you find the mystery so characteristic of Poe in both these stories, you will find the "Spider" divested of the horror and diabolism found in the "Black Cat," which is another evidence in favor of my theory that during the course of transmigration a soul may grow in refinement just as we find an advancement in knowledge, intelligence, a better civilization and refinement in the ages and centuries through which we pass, one being simply a caroling of the other. Thus, while we find Poe in fiendish glee destroying an eye of his cat, Riley, rather by accident, destroys an arm of his spider. The cat was still able to see its way, and with its horrible look, with an eye gone, was around to annoy and exasperate Poe and remind him of his cruelty. So, while the spider had lost a main arm that probably injured its performances it was yet able to put the remaining ones into the ink and upon paper to make a most miserable scrawl, but which was yet intelligible to Riley. Each author sought a riddance of his pest by the most heroic measures, yet they, or the ghosts of them, remained to haunt them. Each story starts out in a similarity of language, at once leading to the conclusion that the latter writer has in view the story of the first.

Give to some one unfamiliar with Poe or Riley the "Scenes from Politian" by Poe and the "Flying Islands" by Riley, and after he reads them ask him as to the authorship and he will unquestionably say both are by the same author. The plot is not the same, but the manner and style of the "Islands" is unmistakably that of "Politian," as much so as that of "Leonine" is similar to "Annabel Lee," when we consider that the latter was written by Riley specially to imitate Poe, while the other was not.

But it is in the sketches or prose writings of Poe and Riley that the greatest similarity occurs. The same manner and style seem to pervade all the way

through them, save that those of Riley are divested of much of the mystery that pervades those of Poe, and there is a lack of the gloom prevalent also in Poe's, thus indicating an advancement or a lifting of the soul from out the shadow spoken of in the "Raven." That the conception and diction are alike will be shown by a reading and comparison of such of Poe's sketches as "A Descent Into the Maelstrom," "The Purloined Letter," "The Black Cat," "The Tell-Tale Heart," and others, and Riley's "Adjustable Lunatic," "A Remarkable Man," "Tale of a Spider," "The Eccentric Mr. Clark," etc.

I have spoken of the similarity of the lives, and the poems and sketches of these two great authors. There is still another. They both wrote a rather fine and beautiful hand, easily read, samples of which in the signatures lie before me, and the peculiar similarity of these is remarkable. Edgar A. Poe has the first and last names joined by a stroke of the pen underneath and Riley has a similar stroke above the name.

Mr. Riley published his latest book of poems under the title of "Armazindy," which is the leading poem of the book. And now comes another coincidence relative to Poe and Riley. I have already said that Poe's death occurred October 7, 1849, and the burial the day following, and that Riley's birth occurred at about the same time. The 7th of October, 1849, was Sunday. "Armazindy" is supposed to be, at least so far, the crowning work of Riley. Its publication was first announced Sunday, October 7, 1894, and the publication made Monday, October 8, 1894.

In "Armazindy" is published for the first time as a poem by Riley the little gem of "Leonaine," which first appeared some dozen or more years ago as a newly-discovered poem of Poe's. While there had been before, and have since, a number of parodies on "The Raven" and other of Poe's poems, close in style, none came any way near to the similarity of Poe as this. After it had created quite a stir in literary circles, Riley, then an unknown writer of verse, acknowledged its paternity. His claim was disputed by some of the best critics, and it was lucky for him that he had proof of the authorship in the editor who had first published it. This poem of "Leonaine" is said to have been Riley's first effort. Then might it not have been the first breaking forth of a great soul reincarnated?

Now, to sum up the similarity of Poe and Riley, what shall we say? Is it plagiarism or reincarnation?

Turkish Proverbs.

Without trouble one eats no honey.

A thousand sorrows do not pay one debt.

He who spits in the wind defiles his own face.

The rose and the thorn grow on the same bush.

The teeth of a gift horse must not be looked at.

He who tells the truth is turned out of nine cities.

A faithful friend is better than one's own relations.

A little hill in a low place thinks itself a mountain.

He who wants a faultless friend remains friendless.

The arrow which has been cast does not come back.

Eat and drink with a friend but do not trade with him.

FIRST STEPS IN CRYSTAL READING.

In her work entitled "Essays in Psychical Research," Miss Goodrich-Freer gives the following instruction respecting the use of crystals:

"Look about your room for any article having a polished surface suggestive of depth—something that you can look not only at, but into. The back of a Japanese tea-tray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Do not stare or inconvenience yourself in any way. If you are alone so much the better, but if people are talking in the room they will not interfere with you and, indeed, may possibly serve as stimulus and suggestion. If, after a few minutes, nothing happens, put your reflector away, and try again another time with any variation that may occur to you, changing your crystal, perhaps, or experimenting earlier or later in the day, or in a different room, and do not be discouraged if you have no success for a long time.

"I have myself lost the power of crystal-gazing at times for weeks together; at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. When friends consult me as to the probabilities [of crystal reading] in their favor, I ask them: 'Are you a good visualizer? Do you make pictures of everything you think of or read about? When you remember places or circumstances do you see them?' If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you a sheer waste of time."

Miss Goodrich-Freer suggests the following experiments for those who desire to develop in visualizing:

"Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the crystal. Shut your eyes and try to visualize it. Then try if you can see it in the ball. If you have any gift of visualizing at all, this ought to be easily acquired after half a dozen experiments.

"First visualize with closed eyes some simple scene you have lately witnessed, and then, as before, try to transfer it to the crystal. This exercise should be practiced over and over again, choosing subjects of increasing complexity, beginning, let us say, with a chair or table, and ending with the table spread for a dinner-party and the chairs occupied by the guests.

"Visualize some scene of which you have lately heard or read a description: 'The boy stood on the burning deck;' 'Under a spreading chestnut tree the village smithy stands,' and the like, and transfer that to the crystal.

"Imagine a scene, paint it with your fancy, think of it until the details are quite clear, and transfer that to the crystal.

"Practice all these again and again, making your pictures more and more detailed and elaborate as you

go on. Then begin the whole series over again, but looking now directly at the crystal for your pictures, without a separate effort of visualization in advance.

"The power of crystal gazing may considerably facilitate, though it is by no means necessary to, the power of what we call clairvoyance. Either may exist without the other, though, speaking from my own experience in such subjects, I am inclined to think that the seer is, for the most part, of the artistic temperament, and, therefore, probably a visualizer."

We would like to ask Miss Goodrich-Freer how she would account for the reception of new mathematical theorems through the magic mirror, an instrument analogous to the Japanese crystal?

POTABLE GOLD AS THE ELIXIR OF LIFE.

Potable gold—long sought by the alchemists of old as the true elixir of life—has been produced at last, and a patent for it has been granted by the government. It is a drinkable preparation, made by a process here published for the first time, and is declared to be a literal renewer of youth, giving strength and restoring shattered nerves.

Gold has long been credited with medicinal value, says the *New York Herald*, and up to the present time no means have been known whereby it could be prepared in such a way as to be harmless. The chloride of the metal, for example, is to all intents and purposes a poison, being a powerful acid, so that it cannot be employed safely as a remedy except in very minute quantities. However, the elixir now patented is actually a new form of gold, the latter being subjected to a chemical change which renders it innocuous.

The process consists in adding gold chloride, drop by drop, to heated honey, the result being the disappearance of the free chlorine. As the gold enters the honey the preparation turns pink, then crimson, and, finally, a beautiful Tyrian purple, and the final product is a syrup holding the metal in permanent suspension. The inventor states that the juices of various fruits may be used in place of honey, but the latter is preferred because it will hold in solution the largest percentage of gold.

The honey, indeed, is merely utilized as a vehicle, holding in suspension the gold in microscopic particles. If the two were simply mixed together in ordinary fashion, the product would be caustic and dangerous, but the heating of the honey and the gradual addition of the metal bring about a true chemical alteration. The objectionable chlorine vanishes and the resulting solution may be taken inwardly with impunity. The changes of color are merely symptoms, so to speak, of the chemical metamorphosis. When the amount of gold is very small the solution is pink; when it is stronger, crimson; and when still stronger, purple.

The syrup of gold, put up in bottles, will be susceptible of dilution to any extent that may be deemed judicious by the physician who prescribes it. Doubtless it will be expensive, like most good things in this world, but the well-to-do patient can afford to take it in large quantities, so as to enrich his system indefi-

nitely. When he dies—if this should ever happen, notwithstanding the virtues of the elixir—the gold might be recovered by putting him through a smelting process.

It is a curious and interesting fact that the alchemists of early days, when engaged in the manufacture of vital elixirs out of solutions of gold, regarded as of much importance such changes of color in their solutions as those here described. As the precious fluid passed from pink to crimson and finally to purple they thought it was approaching ripeness—that is to say, the point at which it would actually develop the long sought property of renewing the youth and prolonging the life of anybody to whom it might be administered. The faith entertained in such elixirs only a couple of centuries ago was profound. In the twelfth century Artephius wrote a treatise on the art of prolonging life, and claimed that he himself had lived one thousand and twenty-five years. Frederic Gualdo, who belonged to the mystical guild of Rosicrucians, was reputed to have lived four centuries. Louis XIII of France made Chataigne, a Franciscan monk, his grand almoner because the priest promised to give him a reign of one hundred years by the help of a golden preparation. In the middle of the last century Joseph Balsamo, better known as Count Cagliostro, found ready customers for an elixir which, he claimed, had enabled him to preserve his youth for one hundred and fifty years. A young and beautiful woman, who claimed to be his grandmother, was subsequently ascertained to be his wife.

The stuff that gave such astonishing longevity and undying youthfulness to Artephius and Cagliostro was the famous "Quinta Essentia," the soul of the four elements—earth, air, fire and water. It was advertised to rejuvenate, restore health and produce a new growth of hair; and, under the name of "Aurum Potabile," it was sold at a very high price. In most cases, however, the stuff was merely a yellow vegetable tincture of about the same value as the infallible hair restorer recommended by the barber.

There were a great many kinds of vital elixirs, compounded of a wonderful variety of ingredients, but a true potable gold was recommended by the highest authorities as the real thing. To such a preparation Roger Bacon, one of the fathers of chemistry, attributed his seventy years of life, and he recommended it to Pope Nicholas IV, telling him a fairy story about how an old man, ploughing one day in Sicily, found a yellow liquid in a golden bottle, supposed it to be dew, drank it off, and was instantly transformed into a hale and hearty youth.

The alchemists believed that gold was the perfect form of metal. Nature always started out with the intention to produce gold, but her hand was stayed by accident at one stage or another of the process, and the results of such arrests of development were the baser metals. Hence they thought it possible to convert the latter into gold, and it seemed to them that the same precious substance must have intimately to do with the health and preservation of the human body. On this account it was that the search for the

vital elixir was always mixed up with the pursuit of the philosopher's stone—a substance that would convert baser metals into gold.

At one time a quack named Daniel supplied apothecaries in Italy with a marvelous gold powder called "usufur." Pretending that the art of compounding his remedies was known only to himself, he directed his patients not to permit the druggists to mix the ingredients for his prescriptions, but to buy them (including the usufur) and bring them to him. His "art" consisted in mixing the drugs, but omitting the usufur, in which way he recovered the gold powder, previously sold at a high price.

It was actually imagined by some experimenters that the Sun's rays might be utilized for turning base metals to gold. It was thought that they consisted of pure golden sparks, which contained the seed of the yellow metal. If this seed could be obtained the problem might be solved. Accordingly, many attempts were made to imprison the Sun's rays in various kinds of receptacles, after which they were to be calcined and powdered. Careful estimates showed that half an ounce of the powder would convert 100,000 pounds of iron into gold.

On the whole, it is odd that the United States government in the first year of the twentieth century should grant a patent for making potable gold.

The Golden Virtues, with Illustrative Readings.

The August issue of *The Prophet* (Lamott, Pa.) contains the following classical gem on "The Golden Virtues, with Illustrative Readings." It deserves a place in immortal literature, and we congratulate Editor Kenneth Sylvan Guthrie on its production.

- Austerity—Marcus Aurelius' *Meditations*.
- Balance—Philostratos' *Life of Apollonius of Tyanā*.
- Chastity—Tennyson's *The Holy Grail*. (Galahad.)
- Duty—Matthew Arnold's *Poems*.
- Earnestness—Saint James' *Catholic Epistle*.
- Freedom—Voltaire's *Poems and Tracts*.
- Genuineness—Carlyle's *Sartor Resartus*.
- Holiness—Whittier's *Poems*.
- Immortality-desire—Tennyson's *In Memoriam*.
- Justice—Gerald Massey's *Tale of Eternity*.
- Knowledge—(Sokrates) Xenophon's *Memorabilia*.
- Light (inner) intelligible—Fox's writings.
- Mean-doctrine—The Chinese *Four Books*.
- Nirvanic Rest—(Gautama) The Buddhist Scriptures.
- Order—Pope's *Essay on Man*.
- Practice of the Presence of God—Bro. Lawrence.
- Quietness—Fenelon's *Spiritual Letters*.
- Resignation—Muhammad's *Quran*.
- Stoicism—Epiketetos' *Discourses*.
- Temperance—Porphyry's *de Abstinētia*.
- Unity—Origen's *de Principiis*.
- Veneration—Emerson's *Divinity School Address*.
- Wisdom—Goethe's *Faust, I & II*.
- X—Ecstasy—Plotinos' *Enneades*.
- Yearning for Heaven—Plato's *Republic*.
- Zeal—(Ann Lee) *Precepts of the Elders*.

A more invaluable course of reading cannot be found.

MOVES OBJECTS BY WILL POWER.

According to a veracious correspondent at Alto Pass, Ill., says the *Chicago Tribune*, Viggo Lerche of that place can move inanimate objects by the sheer force of his will power.

Mr. Lerche is a Dane, 23 years old, and a son of a wealthy Copenhagen merchant. He arrived in Alto Pass recently to visit his uncle, C. Jessen, a prominent fruit package manufacturer. "Lerche had been in Alto Pass but a short time when his weird mental powers began to astonish the natives," writes the correspondent. "People generally discredit such stories unless they see the performance with their own eyes, and in this case it is hard to believe one's own eyes. However, it is absolutely known there is no trickery connected with Lerche's performance.

"He first demonstrated his miraculous will power in a drug store here. His uncle heard of it, but scouted the idea of its reality. A few evenings thereafter Lerche repeated the performance in his uncle's home, and completely routed that worthy gentleman's skepticism regarding his power.

"In his performance at his uncle's home he used an iron poker, several feet long and quite heavy. Standing it against the wall, at an angle of 45 degrees, he seated himself a few feet distant and focused his eyes on the top of the poker. Within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing a moment it moved towards him in short jumps.

"Mr. Lerche can affect any wood or metal object, such as umbrellas or canes, in the same way. He can be induced to exert his strange mental power only a short time before going to bed, as he says it makes him deathly sick unless he can take refuge in sleep.

"While attending a Copenhagen college several years ago he accidentally discovered his magnetism. He was sitting on the lawn with his face in his hands and his eyes on a small stick at his feet lamenting a quarrel he had had with a schoolmate, when suddenly he noticed the stick wriggling. Wondering if he had gone crazy, he rubbed his eyes, took his bearings, and again looked at the stick. Again it showed signs of life. Then he realized that he had been endowed with a wonderful gift.

"Mr. Lerche also has hypnotic power, of which he became aware through rubbing a schoolmate's head and throwing him into a deep slumber, from which he could not be aroused for twenty-four hours. But he has never repeated his hypnotic performance, as he fears it."

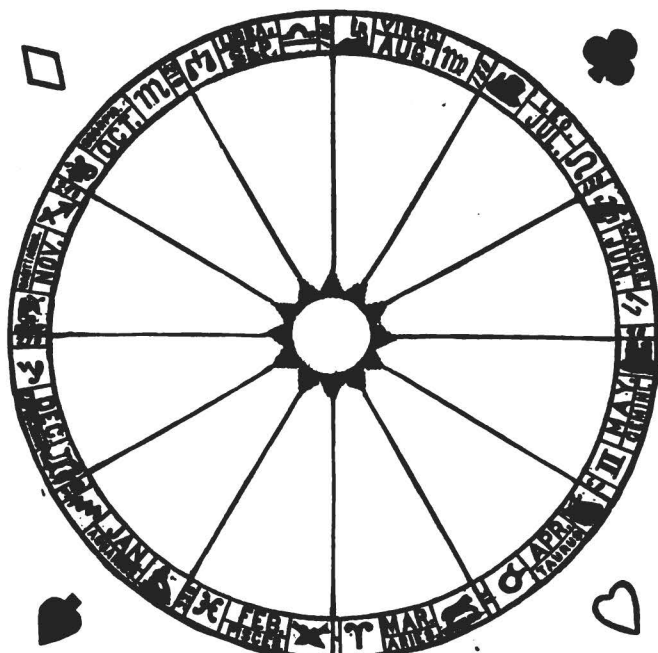
The correspondent says that Mr. Lerche is "a modest young man, cultured and refined, and detests notoriety. He could gain riches by traveling and exhibiting his mental accomplishments, but he prefers to let his gift remain unknown to the world."

DIFFERENT nations have different numbers of letters composing their alphabets: Arabic, 22; Chinese, 214; English, 26; French, 23; German, 26; Greek, 24; Hebrew, 22; Italian, 20; Latin, 22; Persian, 32; Russian, 41; Sanscrit, 50; Slavonian, 27; Spanish, 27; Turkish, 33.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR NOVEMBER.

Mercury—November 1st, in Aries; 2d, in Taurus; 7th, in Gemini; 12th, in Cancer; 17th, in Leo; 23d, in Virgo; 30th, in Libra.

Venus—1st, in degree 7 of Pisces; 16th, enters Aries. Travels about two degrees a day.

Earth—1st, in degree 9 of Taurus; 22d, enters Gemini, the third house. Travels about one degree a day.

Mars—1st, in degree 7 of Capricornus; 30th, in degree 24 of same, being degree 294 of the Heliocentric Zodiac.

Jupiter—1st, in degree 19 of Capricornus; 30th, in degree 21 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 17 of Capricornus; 11th, in degree 18 of same; 30th, same.

Uranus—In degree 17 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in *Taurus*, on the 10th, in the *direction* of Scorpio from the Earth—in the *house* (zodiacal area) of Taurus and *sign* (zodiacal circumference) of Scorpio.

Full Moon, on the 25th, in both house and sign of Gemini.

The Moon enters the *Signs* as follows—(1st, in Cancer) 2d, Leo; 4th, Virgo; 7th, Libra; 9th, Scorpio; 12th, Sagittarius; 14th, Capricornus; 17th, Aquarius; 19th, Pisces; 21st, Aries; 23d, Taurus; 25th, Gemini; 27th, Cancer; 29th, Leo.

The Moon enters each *Constellation* the day it leaves its *Sign*.

Evening Stars—Venus, Mars, Jupiter and Saturn.

Sun in Middle States, on Nov. 30th, rises at 6:58; sets at 4:39.

November 30th is the 334th day of the year.

Thanksgiving Day is Thursday, November 28th.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 11th, 19th, 26th, and contiguous days. Navigation during the fall promises perilous conditions.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

September 23, 1901.—**Planets' positions:** Mercury in Sagittarius, Venus in Capricornus, Mars in Sagittarius, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Aries.** Trial of Leon F. Czolgosz for

the murder of President McKinley, begins at Buffalo, N. Y. President Roosevelt takes up his residence in the White House. Statement issued giving terms of surrender to steel combine. Chinese floods, Yang-tse Valley, render 10,000,000 homeless.

September 24.—President Roosevelt will not tolerate body guard. Czolgosz found guilty. Emma Goldman released. Fire at Naples kills 7. Late Azores storm (21st) destroys many ships.

September 25.—President Roosevelt begins work on his message to Congress; will define policy. King Edward returns to England amid imposing ceremonies. [PREDICTION.—King Edward will live to establish the rights of *all* men in South Africa.]

September 26.—Assassin Czolgosz sentenced. Lincoln's body placed in its final tomb. Turks and Albanians battle; 54 killed. France, Germany and Russia said to have agreed upon concerted action against Turkey in certain contingencies. Venezuelans lose 600 in battle with Colombians at Guajira. [PREDICTION.—Castro's rule will be finally overthrown.]

September 27.—Sudden Texas flood drowns 13 prospectors.

September 28.—Columbia defeats Shamrock in first yacht race of American cup series. Marine disasters.

September 29.—Filipino insurgents, Island of Samar, kill 48 American troops. Russian government will relieve famine in 19 of its provinces. Italian arsenal at Cozenza blown up; lives lost.

September 30.—Mine fire at Nanaimo, B. C., kills 15.

October 1.—Cabinet considers cable to Hawaii and the Philippines. [PREDICTION.—Cables will be laid to these possessions.]

October 2.—**Mercury enters Capricornus.** Marine losses. Alton, Ill., \$500,000 fire. British lose about 150 killed, wounded.

October 3.—Columbia beats Shamrock in second race for cup; Mark Twain watches two oyster sloops race, thinking they are the big yachts. Sugar war on beet sugar. Riots in Hungary.

October 4.—American yacht Columbia wins final race. Chinese refuse to recognize foreign government at Tien Tsin.

October 6.—President Roosevelt upsets old political system in the South and will appoint only best men to office, irrespective of party. Emperor and Dowager leave Singan-Fu for Peking.

October 7.—Many wrecks through storm in British Channel.

October 8.—Coal dock fire at Chicago; \$658,000. Seismic disturbance raised ocean level eight feet on Pacific coast of Nicaragua. New Ameer of Afghanistan stands with England.

October 9.—**Venus enters Aquarius.** British proclaim martial law in Cape Town district, etc. Foreign business interests asked to vacate Peking for treaty ports. American editors with President Roosevelt on trust control and trade reciprocity.

October 10.—Filipino rebels routed at Batanzas.

October 12.—**Mercury enters Aquarius.** Monuments to Garibaldi and Erickson dedicated in Chicago parks.

October 13.—Marine disasters. Los Gatos, Cal., has \$150,000 fire.

October 14.—President Roosevelt seeking to learn public sentiment on the question of trusts. Dr. Senn and party arrives at San Francisco after trip around the world; predicts war over Corea. Johann Most sent to prison. Venezuela talks war.

October 15.—Beaumont, Tex., has \$1,000,000 fire.

October 16.—Philippines swept by a typhoon; 20 killed, shipping wrecked; worst storm in years. A thousand students wrecked Governor's house at Kitcheneff, Russia; 11 killed, 36 wounded.

October 17.—Shoemakers riot at Northampton, Eng. Boer invaders, 500 strong, have marched through Cape Colony.

October 18.—Samar Island rebels, 500 strong, attack American troops and kill 10; Filipinos routed after 100 are slain.

October 19.—Sidney, Cape Breton Island, has \$1,000,000 fire.

October 20.—**Mercury enters Pisces.** Chinese anxious to have foreign envoys meet Emperor and Dowager Empress outside city walls and welcome them to Peking. Plot of Samar rebels to surprise and massacre American garrison discovered and frustrated; 80 natives arrested. Ocean Island, near the Gilbert group, annexed by British government. Marine disasters.

October 21.—President Roosevelt departs for Yale. Federals defeat Colombian troops. Mexico Pan-Amer. Congress opens.

October 22.—**Mars enters Capricornus.** Turkish guards kill 5 American missionaries. Luzon insurgents concentrate.

October 23.—**Earth enters Taurus.** The December STAR will contain a summary of notable events of the Earth's transit through Taurus under the Sun in Scorpio.

TIME RULERS OF THE MAGI.

Every year, every month and every day has a Planet Time Ruler. The following are, according to the Magi, the Rulers of the Months, as used to find the day of the week during the 19th and 20th centuries. Each century has a separate "Time Book," in which these rulers are appropriately entered. They thus serve all the purposes of the Dominical Letters, these being denoted by the planets, in their regular order from the Sun, and are applied to the week-days as follows:

Mercury, 1, Sunday; Venus, 2, Monday; Mars, 3, Tuesday; Jupiter, 4, Wednesday; Saturn, 5, Thursday; Uranus, 6, Friday; Neptune, 7, Saturday. Earth, 0.

MONTHLY TIME RULERS FOR NINETEENTH CENTURY.

(1800 to 1899, inclusive.)

Months—Jan.	Feb.	Mar.	Apl.	May.	June.
Rulers—♄, 3.	♀, 6.	♄, 6.	♀, 2.	♃, 4.	♁, 0.
Months—July.	Aug.	Sept.	Oct.	Nov.	Dec.
Rulers—♀, 2.	♂, 5.	♂, 1.	♄, 3.	♄, 6.	♂, 1.

Rule: Take the last two figures of the century; add one-quarter of this, disregarding fractions; then add the value of the Monthly Time Ruler; lastly, add the day of the month. Divide the sum by seven and the Remainder is the number of the day of the week.

Example: Required, week-day of April 14, 1865.

Last two figures of century year.....	65
One-quarter of same, without fractions ...	16
April Monthly Time Ruler, Venus	2
Day of month.....	14

Total 97

And 97, divided by 7, gives a Remainder of 6

Giving the sixth day of the week = Friday.

MONTHLY TIME RULERS FOR TWENTIETH CENTURY.

(1900 to 1999, inclusive.)

Months—Jan.	Feb.	Mar.	Apl.	May.	June.
Rulers—♂, 1.	♃, 4.	♃, 4.	♄, 7.	♀, 2.	♂, 5.
Months—July.	Aug.	Sept.	Oct.	Nov.	Dec.
Rulers—♄, 7.	♄, 3.	♄, 6.	♂, 1.	♃, 4.	♄, 6.

Rule: Same as preceding century.

Example: What day of the week was Sept. 22, 1901?

Last two figures of century year.....	01
One-quarter of same.....	0
Monthly Time Ruler of September.....	6
Day of month.....	22

Total 29

And 29, divided by 7, gives a Remainder of 1

Giving the first day of the week = Sunday.

ZENO T. GRIFFEN.

NOTES AND QUERIES.

LOGARITHMS were invented by Lord Napier, an earnest student of Astrology.

B. Y., Detroit: Thanks; you are right, and I stand corrected. The relation of 972 as being the diameter in whole numbers of 30,132, should have been expressed as 9.72 is to 30.132 in the Astral Number article in the August STAR.

It is with sincere regret that I learn of Professor Cunningham's leave-taking from the STAR as one of its editors and constant contributors. A thorough gentleman, a ripe scholar, and a true friend, we wish him success and a generous measure of satisfaction in whatever course his life may travel. No better books for beginners in the "divine science" have been written than by him, and all should possess them. He will, however, finish his series of articles on the signs of the zodiac, and will contribute an occasional article to the STAR "as the spirit moves" him. He is an honor to Astrology and one of the few whose soul is in true touch with the mystic meanings of the stars.

"Sagittarius," Kent, O.: The metals that are associated with the planets heliocentrically is a subject on which I have received no light from the "elaborate books" of the Magi, or those I term and who appear to my intuitive understanding to be the "Brotherhood of Magic." At present I see no reason why those metals regarded by the ancient alchemists and astrologers as being associated with the planets should not be still accepted as such. Although some may prefer other metals for Uranus and Neptune, in my own view, based on planetary similitude, zinc is to lead as Uranus is to Saturn, and nickel is to tin as Neptune is to Jupiter. Thus extended, the solar metals are as follows: ☉, gold; ☽, silver; ☿, mercury; ♀, copper; ♂, antimony; ♂, iron; ♃, tin; ♁, lead; ♄, zinc; ♀, nickel.

Two quite worthy and important astrological booklets are "The Sun Man" and "Birthday Readings," by Mr. J. B. Schmalz, the author of "Astrology Vindicated" and the "Zodiac of the Human Face." Mr. Schmalz is an original and forceful writer, and we unhesitatingly commend his booklets to all. Reviews of them will shortly appear, and the STAR hopes to make an early arrangement to keep them in stock.

"AGREEMENT" is the name of a new astrological monthly that has reached the STAR office. It is the most unique publication of the kind we have ever seen, being produced without the aid of type or press but with a mimeograph. It is an excellent little journal, and is edited and published by Frank T. Allen, 23 St. Mark's Place, Brooklyn, N. Y.; 50 cents a year, 5 cents a copy, no free samples. Three months, 10 cents.

THE star-gazer knows only the external visible heavens, but the astrologer knows two heavens—the external visible one and the internal invisible one. There is not a single invisible power in heaven which does not find its corresponding principle in the inner heaven of man; the Above acts upon the Below, and the latter reacts upon the former.—*Paracelsus*.

PEOPLE may not be aware that a descendant of the illustrious Guillelmus Postel is an American astrologer but such appears to be the case. The STAR has received "Astrology" and "Metaphysical Character Reading," two very handsome business booklets, from Professor Albert H. Postel, P. O. Box 549, Philadelphia, Pa. The Professor writes so entertainingly concerning Astrology that we would be glad to hear from him again. Write for his booklets.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Avenue, Chicago, Ill.]

ASTROLOGY.

Ancient and Modern Theories; Demonstrable or Not— Do the Planets Cause or Only Indicate?

BY PROF. G. W. CUNNINGHAM.

The generally supposed theory of Astrology is that the planets, stars, and signs of the zodiac, influence or *cause* people to be what they are, as well as to produce and bring about all the trials, troubles, tribulations, and also all the blessings known to the human family. This theory was expounded and promulgated by the ancient Astrologers, and it is believed to be the correct theory by many present advocates of the divine science of Astrology of our present day. This theory may or may not be the correct one. At any rate it is not one which appeals to critical minds, or minds that demand tangible evidence before they will accept any theory as truth. Many people are constituted so they can believe almost any theory, and they consider that believing is all that is required. They do not desire to dive deep into the facts that are necessary to prove or to disprove theories. If a friend of theirs informs them that the above is the true and correct theory of Astrology, they at once believe it as an absolute truth. People thus constituted do not appear to realize that there is a vast difference between what people *believe* and what they *know*. If the average person would undertake to tell what he knows, a few minutes would be all the time required, but if that same person starts in to tell you what he believes, he could continue on *ad libitum*. "O, I don't believe in Astrology," some will remark, whenever it is mentioned in their presence. They appear proud of exhibiting their ignorance to those better informed, who have mentioned Astrology because they knew some facts relating to it. They seem to have become imbued with the idea that it is a disgrace to believe in Astrology or to know anything about it. As they are constituted, any knowledge of God's planets, and the laws governing their action, is not needed by them, for they are wise in their own conceit, and that which their infallible minds believe, and that only, is worthy of the attention of *anybody*. Then, we sometimes listen to the thorough college-bred student, postulating his wise (?) theories relating to this and that. He has just graduated and he is like a bumble-bee—biggest when first hatched. Besides his other accomplishments, he has gained an abnormal quantity of brute force—he can play football. He imagines he has all wisdom bottled up and concludes that all he must do to win his battle in his struggle with the hand of fate is to occasionally uncork and give out a little wisdom at so much per uncork. After a few years' struggle he discovers that "all that glitters is not gold," and he wonders why he fails. If Astrology had been a part of his education he could easily understand the whys and wherefores, but his professors did not believe in or know anything about Astrology, consequently they could

not enlighten him. As a man is educated so he will believe; at least, for a time. But time changes all things, and after a time many beliefs will vanish into thin air and truth will firmly plant itself where the grossest error had once reigned supreme.

I have devoted much time to the study of Astrology but, as yet, I see no way of demonstrating that the theory of Astrology, as above stated, is the true and correct one. It is not sufficient evidence that a certain event takes place coincident with any specific planetary aspect or direction. That fact does not demonstrate that that certain planetary aspect or direction caused the event. If such a theory be correct we are not free moral agents. To illustrate further, let us assume that the Sun will come by zodiacal direction to a conjunction with Venus in a woman's nativity on her thirtieth birthday and she has never married. At the age of twenty-five years her Astrologer had informed her that she would marry at or near her thirtieth birthday. Now, if the planets *cause* events it *must be* that she will marry at the stated time.

I hold that her mind is superior to the "influence" of the planet and that she can choose for herself as to what she will do. If it be her desire, and the opportunity which will be offered at the time is a suitable one, she may marry, otherwise she may go her way rejoicing that she had notice in time to anticipate and prepare to take proper action in accordance with her own wishes.

I expect to devote more or less future time to study and further investigation of the rules of Astrology, and shall ever hold my mind open to conviction when facts are presented, but until such time as I am otherwise convinced, I shall consider that the true and correct and, as yet, the only demonstrated and demonstrable theory of Astrology is, that the stars, signs of the zodiac, and the planets, taken in connection with their relative and respective heliocentric and geocentric positions and configurations at the time of our birth, will *indicate*, to an expert Astrologer, our characteristics, mental faculties, strength of constitution, general success in business, marriage, and many other affairs of life which are of vital importance. The directions and transits of certain planets in certain portions of the zodiac indicate the times of good and evil periods. This is a branch of practical Astrology which is so simple that the average schoolboy, fifteen years of age, can readily learn it.

Whichever theory is the correct one, and whether part of one is true and part of the other will properly fill out the complement, is not of vital importance so far as arriving at final results to be attained through a higher knowledge of Astrology. My parting advice is, study it from every viewpoint and accept that which proves most convincing on its actual merit.

Now, dear readers, we have reached a point where it seems best that we shall part company. While with you I have endeavored to throw out a few hints which I trust will sooner or later bear good fruit. I certainly appreciate your kind indulgence and courteous attention, and you have my best wishes for your future success and happiness. Farewell.

CLAUDIUS PTOLEMY'S APHORISMS.

7. "The mingled influences of the stars can be understood by no one who has not previously acquired knowledge of the combinations and varieties existing in Nature."

8. "A sagacious mind improves the operation of the heavens, as a skillful farmer, by cultivation, improves Nature."

9. "In their generation and corruption, forms are influenced by the celestial forms, of which the framers of talismans consequently avail themselves by observing the ingresses of the stars thereupon."

10. "In the election of days and hours, make use of the malefics, to the same moderate extent as a skillful physician would use poisons to perform cures."

11. "A day and hour are not to be elected until the quality of the object proposed shall be known."

For previous aphorisms see July STAR.

THE approaching death of Mohammed III was disclosed to him by an astrologer. One day on entering the outer door of his seraglio he was approached by the court astrologer and warned that his end was near. Nothing seemed so improbable to one who at that moment enjoyed the most robust health. Therefore, in much astonishment, yet with perfect credulity, the potentate inquired the time allotted him before the fulfillment of the prediction. "Fifty-six days," was the reply. History recites the verification of this presage exactly on the fifty-sixth day!—*Hazelrigg's Almanac*.

THALES, the first Greek astronomer, five centuries preceding the Christian era, and Democritus, the Greek philosopher, who lived in a subsequent century, acquired considerable celebrity in the science and the annals of astrology; one by the appearance of the heavenly orbs having predicted a scarcity of olives; the other as foretelling by similar means a plentiful supply.—*Hazelrigg's Almanac*.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

December 1 to 31; January 1 to 10; March 3 to 31; April 1 to 10; June 1 to 30; July 1 to 12; September 1 to 30; October 2 to 13.

PROF. G. W. CUNNINGHAM.

Scorpio—♏ THE SIGN SCORPIO. ♂—Mars

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The eighth thirty degrees of the Zodiac are represented by the sign Scorpio, symbolized by the Scorpion and ruled by Mars. It is a southern, cold, watery, fruitful, feminine, fixed, short, stout sign; the celestial nighthouse of Mars, the detriment of Venus, the exaltation of Uranus and fall of the Moon.

PERSONAL APPEARANCE.

Scorpio usually denotes a person of medium height; well developed, strong and compact figure; the complexion not very clear, and, in many instances, has a muddy appearance, with moles and freckles on the face; the eyes small and light; hair medium to dark, growing rather low on the forehead and with great luxuriance.

DISPOSITION.

These characters are endowed with a shrewd, secretive, cunning, reserved nature, and are ever on the alert to guard and promote their own interests. They are enterprising, persevering, ambitious and at times aggressive; when once interested in promoting any business they leave no stone unturned that will add to its success; they are not yielding in their natures, and will quickly lose self-control if others attempt to dictate to them or curb their liberty of action. They will be found right at the front of the battle in anything with which they may become associated. They are endowed with very strong likes and dislikes and many times their love nature rules their most important as well as their most trivial affairs. In love affairs their hearts rule instead of their heads, and topics relating to such matters usually strike a sympathetic and responsive chord which leads to an extended discussion.

Scorpio is the sign of mystery and chemistry, and people born at a time when this portion of the zodiac is rising will be fond of all that pertains to the mystical and mysterious, and they will take much pleasure in their endeavors to unravel such mysteries that may be presented. They easily become interested in chemistry, pharmacy, electricity and surgery, also war and military topics. They are often found in apothecary shops and generally excel in surgery. They are natural leaders and bosses and will not be satisfied in a subordinate position; they desire authority and will always keep that end in view and bend their efforts to secure it. They can and do occupy subordinate positions, yet it is distasteful to them. Their interests and popularity will be promoted by exhibiting the most yielding and confiding spirit within them, yet not to the extent where their affections would become the controlling element. PROF. G. W. CUNNINGHAM.

OUR OBSERVATORY.

[Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current ASTROLOGY. Edited by

NEWS E. WOOD, A. M., M. D.

Contributions for this section of our Astrological Department are respectfully solicited. All such will receive prompt and appropriate attention and acknowledgment. Unavailable manuscripts will be returned if requested.]

AN ASTROLOGICAL OUTLOOK.

BY THE EDITOR.

That an "exploded" and "refuted" science should still live to win the earnest support of thousands of level-headed and intelligent people, as Astrology has been doing the past few years, is *prima facie* evidence that "there is a destiny that rules our ends, rough hew them as we may."

It is no longer a disgrace among the great sensible "middle classes" to be accounted an Astrologer or to declare in its favor. Progressive minds have made nearly "obsolete" those voluminous works of reference which condemn it and which only a decade since were regarded as the embodiment of exact knowledge. There are those, however, that regard themselves as being superior in power to the sweet influence of the stars. A few of these are materialistic astronomers. When any such die—for they curiously resemble other people in this respect—it is always an easy task for an ordinary Astrologer to find the astral indications which prove the "superior" being as having been mistaken in his own importance.

That there is "a time to be born and a time to die" is as true now as it has ever been, and the radical figure of the heavens at the moment of birth invariably contains the conclusion as well as the commencement of the matter. No alchemical "Elixir of Life" has ever set aside the edict of Nature.

As an unbroken harmony exists throughout the universe, the diadems of the arch of heaven accord with the entrance, evolution and exit of all human lives, whether they are born on this small globe we call the earth or on some other more majestic orb of illimitable space. The fall of a sparrow and the bursting of a comet alike come under the fiat of Infinite Law. We are told by the Great Adept that even "the hairs of our heads are numbered."

Man, worthily seeking to foreknow the dubious vicissitudes of life, that unawares some evil or passing opportunity might not find him unprepared to mitigate or improve his condition, sought to find in the courses of the celestial bodies, by reason of this unbroken law of universal harmony, the necessary and scientific series of correspondences that he KNEW must exist between heavenly aspects and human affairs.

And, in this, man has been successful. Astrology is the valid science of cosmic correspondences.

The Astrologer is the only one who can lay claim to the priceless privilege of reading the scroll of Nature's unending Revelations. He is the seer of the stars.

From his high calling a new philosophy, a new art, as well as a new science, have been born. From his studiously-acquired tables, his solitary sorrows, his tedious trials, his sleepless vigils and his many triumphs a new literature now engirdles the earth.

Let it be our delightful task to here record a few of the things that flash from his busy brain in anecdote, experienced judgment and forceful prophecy.

NUMBERS AND ASTROLOGY.

In *Modern Astrology* for June is to be found an article on "Numbers," by Mr. H. S. Green. We make the following excerpts:

"Mathematics is the only exact science, and yet, at the same time, it is the most profoundly mystical one. To some this may seem contradictory, but it is not so in reality. For those who imagine that accuracy and definiteness are incompatible with occultism and mysticism are mistaken as to the nature of these latter."

"Mathematics being a distinct branch of human knowledge, it is right that we should try to find what we can of the divine plan in the natures and characteristics of numbers and forms; then the task of relating this to what we see of the same plan in the zodiac and the planets, as well as in the zodiacal interpretation of various mythologies, follows naturally. Zodiacal interpretation itself is of course very far from being a final truth; it is merely an attempted correspondence between the plan of the zodiac and that of what little we know of nature, of man, and of other orders of beings. The constitution of the solar system, too, may be studied in the same way, and analyzed, inwardly in its real but unseen planes of being, and outwardly in the arrangement of the Sun and planets on the visible physical plane. The fixed stars themselves, far removed as they are from us, are necessarily included in our scope; for they form, so to speak, the environment of our solar system. . . . The solar system, taken as a complete unit, may be regarded as conditioned by its stellar environment, enormously distant though that may seem to us. Going back to the time when our system had not begun to be, we may picture what seems to us void space, the *locus* of the future solar system; and, crossing it in all directions, lines of influence from millions of distant suns. Conditioned by this environment, just as a plant is by the climate, the new system grows into being; and its stellar surroundings are capable of being grouped and classified in a systematic, methodical manner, in terms of the influence they exert upon it. . . . The constellations or groups of stars so arrived at surround us on all sides, above, and below, like a hollow sphere. The real stellar zodiac is therefore spherical; but because the planets revolve round the Sun in what is, roughly, one plane, a central band of constellations is marked out by that plane, and, gaining in this way an importance beyond the rest, we call it *the zodiac*. In this stellar zodiac, we may imagine the horoscope, not of one person, one nation, one planet only, to be written, but that of the entire solar system with all its periods, crises and changes of cosmic importance. Before even what may be called our *personal* Astrology can be perfected, the nature and influence of every one of these constellations of the spherical stellar zodiac will have to be accurately known and classified, those over head and under foot as well as the central band; and that not from the point of view of the modern scientific as-

tronomer only, useful as this may be, but from that of the occultist also, who knows why a star belongs to one constellation rather than to another, and why a constellation is outlined in one way only, and not in one of a hundred other ways that might be suggested."

"In my opinion, numbers may really be linked with the zodiacal signs, and may be used practically for predictive purposes. Number one may be regarded as having the powers of Aries, number two of Taurus, three of Gemini, and so on in order up to twelve and Pisces. Using these numbers as equivalent to the corresponding signs and planets, it is quite possible to elaborate a predictive system based upon zodiacal cycles, in which the sign or planet indicates an event (or astrological tendency) and the associated number the year of life in which it will probably occur."

SIGNS OF THE PLANETS.

BY R. KONETI AIYAR.

An interesting paper on the "law and system which underlie the apparently random characteristics and meanings of signs, planets, houses," etc., of Indian Astrology, is contained in *The Astrological Magazine* of Madras, India. In it Mr. Aiyar, the author, makes plain many of the Eastern terms and shows how the signs of the planets are regarded in India. He says:

"In dividing the twelve signs among the seven planets—Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon—which is their natural order in the time taken by them to complete one revolution round the zodiac, the royal Leo (Simham), the King of Beasts [the word "zodiac" meaning "a circle of animals"], was assigned to the Sun, the King of Planets. Further in the division of the signs into the several parts of the body,—of Kalapurusha, the God of Time,—Leo represents his belly according to the Hindu system. And Vishnu, the second person in the Hindu trinity, is said to have preserved the whole universe in his belly. Now Surya or Sun is a special representation of Vishnu as per the Vedas and Gayathri, and so there was fair reason for assigning Leo (Simham) to the Sun.

"The Moon is the sovereign of the night and derives her light wholly from the Sun (vide the Sanscrit saying, 'Suryarasmī Chandramah'), and so she was assigned the Cancer (Katakam), the next sign to Leo. Further, Cancer represents the heart of Kalapurusha, and the heart—the seat of circulation of the blood—was given to the pale, watery Moon, who has dominion over the blood of men.

"Two houses, Leo and Cancer, having been thus assigned to the two sovereigns of the heavens, two signs (one sign on each side of the first two) were assigned to Mercury (Budha), the next planet in the order of time, who thus got Gemini (Mithuna) and Virgo (Kanya) for his own houses.

"To Venus (Sukra), the next planet to Mercury in the natural order, was assigned two houses, Taurus (Vrishabham) and Libra (Thulam), the next two houses beyond those assigned to Mercury.

"To Mars (Kuja), the next planet beyond Venus, was given Aries (Mesham) and Scorpio (Vrischikam), the next two signs beyond those of Venus.

"Jupiter (Guru), next in order to Mars, received the signs of Sagittarius (Dhanus) and Pisces (Meenam), adjacent to those of Mars.

"Saturn (Sani), the last of the planets, got the remaining two adjacent signs of the zodiac, Capricornus (Makaram) and Aquarius (Kumbham), and also adjacent to those assigned to Jupiter.

"All this is made plain by the following diagram:

Pisces, Meenam, Jupiter, Guru.	Aries, Mesham, Mars, Kuja.	Taurus, Vrishabham, Venus, Sukra.	Gemini, Mithuna, Mercury, Budha.
Aquarius, Kumbham, Saturn, Sani.	HINDU ZODIAC.		Cancer, Katakam, Moon, Chandra.
Capricornus, Makaram, Saturn, Sani.			Leo, Simham, Sun, Surya.
Sagittarius, Dhanus, Jupiter, Guru.	Scorpio, Vrischikam, Mars, Kuja.	Libra, Thulam, Venus, Sukra.	Virgo, Kanya, Mercury, Budha.

"Chandra or Moon takes 27 days and odd to travel once around the zodiac.

"Budha or Mercury, about 87 days.

"Sukra or Venus, about 224 days.

"Surya or Sun, about 365 days.

"Kuja or Mars, about 686 days.

"Guru or Jupiter, about 4332 days.

"Sani or Saturn, about 10759 days.

"This beautiful exhibit of the division of the twelve signs among the seven planets is also well exemplified in the following Sanscrit legend:

"At first the Sun and the Moon, being the sovereigns of the day and the night respectively, had the whole heavens divided among themselves into two parts, the Sun taking the lower position, Leo to Capricornus [see Hindu zodiac], and the Moon the upper position, Aquarius to Cancer (vide the diagram); and then the other five planets—Mercury, Venus, Mars, Jupiter and Saturn—begged for and obtained one house from each of these two sovereigns, which houses were assigned to them in the regular or natural order of the planets. Thus the Sun and the Moon, each having given away five houses, had to remain with only one apiece for themselves, while the other five planets each obtained two houses."

It will be observed that Mr. Aiyar here uses the terms "sign" and "house" synonymously.

A MOST unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief.—*Kepler*.

STAR OF THE MAGI

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NEWS E. WOOD, A. M., M. D.,

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EDITORIAL SECTION.

THIS is the first number of the third an-
nual volume of the STAR, being its twenty-
fifth regular issue.

COME to think of it, there will be a few
things to be thankful for, after all. Bring
forth the Turkey.

IT may be temporarily unpleasant to be
vaccinated but it beats boarding at the
Pest House all hollow.

THE journal that is not run right soon
runs into the ground or shoots up in the
air. We are still here.

ANARCHY bids fair to flourish in this
country as a vegetarian monthly would
among the Esquimaux.

WHILE we do not claim to know every-
thing, you will observe that the STAR
shines brighter all the time.

THE Occultist is above sneer or insult.
He drops a word of pointed advice, as in
duty bound, and returns to his labors.

AS overcoat weather approaches "phys-
ical immortality" cranks grow less cer-
tain of the earth as an eternal abiding
place.

WE notice that the creeds of our secta-
rian friends have been having their an-
nual earthquakes. Are these due to sup-
pressed piety?

INFORMATION has reached this office
that a lonesome reformer in the back
woods of Minnesota is "agin" reincarna-
tion. You don't say so!

WHILE the Leonids may possibly "show
up" this year, after two seasons of disap-
pointment, it is gratifying to note that
the STAR has been here all the time.

IT is high time that sectarians set an
example in common honesty to the "joss"-
ridden "heathen" by paying taxes on
their own "josh"-houses or withdrawing
from the real estate business.

EDDYITE grafters are getting a "think"
on. Even Shelton the Slick has "fired"
his typewritist and moved into his garret.

WE are asked by a "Fatalist" why, if
we are "free agents," we do not increase
our bank account? We are doing that
same; others may not have to.

VIBRATIONS may return to their start-
ing point, but it is safe to predict that
missionary "contributions" go to that
bourne from whence no shekel returneth.

THERE are those who like "scrapping,"
but we never enter the ring without cause
and prefer to let the heavy thinkers set-
tle, if they can, such questions as "which
was first, the hen or the egg?"

WAS CZOLGOSZ HYPNOTIZED?

This query has been propounded mentally
by hundreds and perhaps thousands of stu-
dents of occultism and psychology through-
out the land since the horrible tragedy at
Buffalo that so startled the whole civilized
world.

In attempting to answer this momentous
question we must first disclaim any belief
in the idea that some anarchistic Svengali
may have fastened his piercing eyes upon
the young Pole and instilled into his mind
the awful suggestion of murder. We do
not for a moment entertain such an idea.
We must consider the subject from the
broader and more tenable standpoint, al-
ways bearing in mind the receptivity of
humanity at large.

First, the accepted definition of hypno-
tism is as follows: "A peculiar psychical
state, in which the subject is highly amen-
able to suggestion."

Second. A fruitful cause of strange
crimes and actions originate with what we
term *egoism*.

Third. At least one half of all humanity
are constantly in the proper psychical
state to receive suggestions from the
other half.

When an individual has pondered over
any given subject for a long time, has ar-
gued the matter pro and con in his own
mind, and yet is unable to arrive at a de-
cision, he is ready to be influenced by the
first positive advisor who comes along.

There is yet another class of individuals
who do but little thinking for themselves.
In politics, for example, he will be either
a democrat or republican according to the
last political speech he has heard. When
such men are placed upon a jury they are
very apt to favor the case of the last at-
torney who speaks, etc.

We must next consider another class
who are irresistibly fascinated by horrors
of any kind. Such persons dare not look
over a high precipice, as a strange and
strong impulse to hurl themselves to the
bottom takes possession of many otherwise
sane persons. The same impulse may ap-
pear in the presence of any of nature's
great and awful manifestations.

An old sea captain once stated that
many passengers could hardly be re-
strained from jumping overboard during a
heavy storm at sea.

The awful grandeur of nature's forces
in action seem to offend the subject's ego-
ism; to demonstrate to him, as it were, his
own insignificance. Whereupon he seeks
oblivion in her bosom!

Thus we find wandering through the ka-
leidoscopic maze of humanity, individuals
like a ship without the man at the helm.

This being an unmistakable fact, should
not the horrible details of brutal murders
and sensational suicides be suppressed?
Would not the aim of the news gatherer
be as well attained if plain and unvar-
nished statements, without the glamour of
romance, replaced the revolting details so
minutely dwelt upon?

The answer to all this should be "yes."
But the business management of the great
dailies answer most emphatically "No!"

Such a course would, according to their
ideas, be lacking in the interest which
now makes the sale of "Extras" so profit-
able. There is no doubt but newspapers
mold public opinion. If so, why cannot
they unite to cure the public of its un-
healthy desire for sensationalism?

Neither must we overlook the cartoon
as a strong and concise argument for the
primitive mind. If they are a necessity
during the political struggle for election,
well and good. When, however, a man
has been chosen by the will of the people,
as our chief executive, decency should for-
bid the continuance of such pictures as
will cause even the most vicious citizen to
look with contempt upon the chief magis-
trate of our nation.

If small, scattering bands of anarchists,
composed of obscure individuals with medi-
ocre intellects, can by propagating un-
stable and delusive dogmas, psychologize
an occasional individual to a state of mur-
derous frenzy, the daily papers, upon
which so many depend for ideas, must, un-
consciously perhaps, impress thousands.

Take, for instance, the daily record of
suicides. We find therein that a large
number have destroyed themselves with
carbolic acid, one of the crudest methods
of self destruction. The intended suicide
uses it because he has read of some one
using it before him with success.

Aside from this, many persons, through
vain egotism, have an almost insane desire
to see their names in print, or to hold the
attention of the public, if only for a mo-
ment.

Now, with this brief consideration of hu-
manity in general, we will attempt to dis-
cuss the probable causes which led Czol-
gosz to sacrifice the idol of the American
people.

The assassin is not a degenerate in the
ordinary conception of the term. Neither
can he be said to be insane, unless we ac-
cept the hypothesis that all criminal acts
are the result of temporary insanity.

The misguided murderer in this case has
an ill-formed or, at least, an improperly
developed body, resulting from a lack of
nourishing food and other hygienic precau-
tions. Added to this, his mind is unduly
active, and his brain is disproportionate
to his body.

The large blue eyes and light-colored hair would stamp him at once as a good subject for hypnotic experiment.

As further proof that this type of person is exceedingly impressionable, a young man who greatly resembled Czolgosz was arrested in St. Louis a few weeks ago for some trivial offense, and, according to the chief of police, immediately confessed to having been an accessory of Czolgosz. This bogus confession was, no doubt, the outcome of an unhealthy egoism that sought notoriety at any cost.

To recapitulate, we find that a large percentage of our citizens live constantly in that "peculiar psychical state" which renders them highly amenable to suggestion. It is our duty, then, to guard those avenues through which dangerous suggestions may come.

The anarchists should be crushed or controlled. They are rabidly opposed to all government, and by their public declarations are in sympathy with all perverted enthusiasts who strike a murderous blow at the head of any government, whether represented by king, czar or president.

These vicious parasites are, through their literature and blatant utterances, constantly throwing out suggestions that may become effective at any time.

Had Czolgosz been industrious and sincere in his desire to lead an honorable career, and to become a good citizen, our late President would, no doubt, have been alive to-day.

But the assassin was inclined to idleness, to ruminate upon his consequent deplorable condition which his egotism would not allow him to see was the logical effect of his own waywardness. He was blind to his own short-comings through his excessive love of self, and, thus self-blinded, he laid all his misery and wretchedness, and the misery and wretchedness of others, at the doors of the thrifty and diligent. In this egotistic condition he was ready to absorb and feed upon the many evil suggestions born of anarchist speeches and injudicious literature of all kinds, not excepting the vile and diabolical political cartoons and slanderous utterances of certain representatives of the daily press. With the full effect of these things implanted within him, seeing only a hideous cartoon of fair-visaged Truth and stung to an overwhelming thirst for self-glorification, is it any wonder he wrought his fiendish deed?

So, when we really comprehend the full meaning of the term hypnotism, we must admit that Czolgosz was hypnotized.

The occultist may find other and deeper reasons, also, that resulted in this crime.

Other plots had been formed against the life of the President; strange and occult deeds had been done to effect his demise, before Czolgosz fired the fatal shot.

These plots and acts gave birth to the vibrations of assassination. To us there is no doubt but what the weak and cowardly Czolgosz was nerved to his desperate deed through their occult influence. He was a proper subject for their reception; he indulged in the mental state that would

most surely attract them. They centered upon him and inspired their end. Bulwer Lytton's "Strange Story" gives a striking illustration, romantic though it may be, of the operation of this occult law of the sub-astral world.

One occult act that found its way into print was that of an Italian who was detected, some time ago, in burning a waxen image of McKinley upon the steps of the Capitol building at Washington. He gave as an excuse for his act the fact that his brother had been lynched in some parish of Louisiana, and he desired to "put a spell" on the President because the murder of his brother was unavenged. As a nation we are too practical to give credence to such acts of sorcery or black magic, yet, in Europe, it is a crime, punishable with death, to make a waxen image of any king, queen, prince or scion of a royal house. We will not go into the reasons why such an image may be truly regarded as dangerous to the person it is modeled after; the severe European laws are ample proof that the Italian's image may have exercised some baleful influence on the President. It was a significant omen, at least, and we now come to its logical and undeniable lesson.

The cause of the omen was lawless violence, the same kind of violence that deprived us of our beloved chief magistrate. This kind of violence has been rampant in many sections of our land. Almost daily whole communities have ignored the law and put some unfortunate to a horrible death by the rope, the shotgun, or by fire. The violent vibrations thus set in motion, must, according to their inexorable and occult law, return from whence they spring—vibration being "a motion to and fro in a medium, proceeding from a cause." All vibrations, whether good or bad, ultimately seek their source. When these deplorable exhibitions of passion occur all over the country, and our government fails to cope with the evil, the earnest student of the occult side of nature cannot fail to see that the home-coming of these vibrations may strike in places that make the nation sad. These things are too true to dwell upon. It only remains now for us to draw the clear and distinct conclusions that occult science here affords:

A wrong cannot be cured by committing another wrong.

Lawlessness must be put down by law.

There is no anarchy in nature, there must be no anarchy in society.

That which suggests violence is itself unlawful.

Lawlessness is incompatible with liberty, the law cannot safely countenance its mental infraction any more than its physical violation.

The law is the will of the people for the people make and can change the law.

He who opposes the law is unlawful and a criminal before the law.

He who holds in contempt the servants of the law is in contempt of the law and opposed to the law.

Lastly, and I say it without fear, he who

cartoons the instruments of the law cartoons the law, and is thus in contempt of the law and a criminal before it; as such he should be suppressed in his criminal course and corrected by the law.

When these vital truths are recognized, when the life of the criminal is held sacred to the mandate of the law, when brotherly love is taught and practiced, then, and not until then, will another Czolgosz be impossible.

T. J. BETIERO, M. D.

WHAT MAY BE FOUND IN HEAVEN.

Everybody knows that there are men, without any fault of theirs, so tied by law and custom and honor to the places and associations where they are that they never have a sense of rest and peace and joy, day or night, their whole lives long, says the distinguished Unitarian, Minot J. Savage, in the *Chicago Tribune*. We know perfectly well that there are women of whom a similar thing is true. There are children who never have "a chance," as they say. There are people bound together here by all sorts of external and conventional bonds.

Do we not know that there are no end of cases of people who are bound together in this life by manacles purely and only superficial, that are matters of convention, that are matters of law only on the statute books, who, if they were freed, would fly apart to the world's ends? I once knew a man and his wife; one of them lived here in the United States and the other lived in India for a great many years, and some one who did not know them asked why. The answer was that the world was not big enough so that they could get any farther apart.

This is the instinct that thousands of people would follow if they were free, and in no end of times the desire to be free is no crime and no wrong. It is simply a desire to repair a blunder that somebody has made, perhaps not themselves. There are daughters married by their fathers and mothers for the sake of extending the power of the family. There are husbands induced to marry this one or that for the sake of binding together two estates, or reaching a certain social position. Do bonds like these last in the other world? I hope not.

I believe that things will readjust themselves there until the things that bind people together are of the soul, and are real, and are not shams; because I believe it is a world of justice and of reality.

Will there be perfect happiness, perfect bliss, in that other world? Perhaps I shall shock you again when I say I do not expect it at all in my own case. This old idea that the minute you die you are either going to hell and be as miserable as possible and continue to exist, or going to heaven and be as happy as you could be and continue to exist, seems to me utterly absurd. I expect to go into the other world what I am now. Suppose I should die now, in five minutes; I do not believe the fact of dying would make me a different man.

I believe there may be a good many sources of disquiet and discomfort for a while over there; but if life is something grand, and there is hope for everybody, and we know that no matter how low a man may be there is an angel in him, and we can help get him out; if there is something grand to study—then there may be happiness unspeakably finer and nobler than that senseless and insipid happiness that has been painted to us of sitting on a cloud and doing nothing except play on a harp.

I believe there is to be over there a field for the operation and development of all that we are. The astronomer shall still have heavens to study; he who is overwhelmed, as I have always been, by the infinitely little, shall have an opportunity to look into the secrets of the universe. Why may not the poet write grander epics and dramas and lyrics than he wrote here? Why may not the historian have grander themes to engage his pen? Why may not the orator have audiences still to listen and applaud? Why may not the painter and the sculptor be able to outline and shape the images of beauty that they see in the outside world, or that they dream in the innermost recesses of their brains?

I would like a city somewhere in the other country. I would want it near enough so I could go and see my friends. I would want the heart-home, the one I love most, close by; I want that and rest.

I have heard people talk of heaven as though they were going to rest forever; I think that would get to be the most tiresome thing of all after a while. Why shouldn't we think of it as natural enough so that there might be a turning off from one particular thing to another as may meet the demands of your heart? Why shouldn't we think of this finality as human, active life and a life that can go on forever? For, did you never think of it? It is because God is infinite and because there are these ten thousands of questions we cannot answer about it; it is because of this mystery, that enshrouds everything, that we can have a rational dream of an eternal life.

THE PLUMBLINE OF CHARACTER.

What is right will stand, says George H. Hepworth, and what is wrong will totter and fall. The universe was built on that plan. If it had not been it would itself have been a failure.

What is true has its hour of birth, but never an hour of death. Once in the world it stays as long as the earth stays, its vitality cannot be quenched. When the incubus which crushes it is lifted off it rises to its feet again and goes about doing its work. Error, on the other hand, is like a usurper who seizes the throne by force, sways the kingdom for a period, and then is hurled back into a merited oblivion.

We need no graveyard for our truths, because they are immortal; but the cemetery in which our errors are buried is so large that no surveyor has ever measured it. None of us is so young that he cannot look

back and see that he has outgrown many an apparently well-founded opinion and was forced to accept something larger.

In order, therefore, to live comfortably and with as few regrets as possible, we need to buy a plumbline at as early a stage as may be, and to use it in our daily lives. No builder of a house would be without it; neither a builder of character. The constant application of the plumbline reveals the security or insecurity of our work. A piece of lead and a string will serve the purpose of the mason, and a conscience the purpose of the soul. It is a mistake to lay bricks except under the dictation of this plumbline, because evil consequences are sure to follow and our bad work will cost us dear in the end. It is a worse folly for a man to live his own life in his own narrow way when God, through his conscience, the plumbline of the soul, tells him that he must live in the right way or be buried under a heap of remorse. The plumbline is the autocrat in every star that floats in space as well as on the earth. Do your task with it in your hand and you will get on. Lay it aside and let your task look out for itself and you will end badly as sure as logic is logic.

PERSONAL LIBERTY AND STRIKES.

Archbishop Ireland's article on strikes in the October issue of the *North American Review* is regarded by editors generally as the most able paper on the subject written and one well calculated to clear up the rights and duties of all concerned. The *Chicago Tribune* well says that the paper is a calm and forceful protest against the frequent practice of union strikers in intimidating non-union men who wish to take the vacated places. The Archbishop speaks as a friend of organized labor, but he denies the right of unions to interfere in any way with those who wish to work. If strikes cannot succeed without preventing non-union men from working, he says, so much the worse for strikes. "If strikes necessarily require as a condition of success the violation of personal liberty and the subversion of social order, then strikes stand self-condemned."

The Archbishop stands upon the solid ground that personal liberty is more precious than any other civic possession. No private individual has a right to interfere with the personal liberty of another, and no organization of private individuals has or can have such a right. To grant the privilege assumed by strikers would be to open the flood-gates of violence and anarchy. This fact is recognized in the most liberal labor laws of England and America, and the fact that labor leaders and even state or city authorities have tolerated acts of violence and intimidation on the part of strikers in recent years is regarded by Archbishop Ireland as a grave menace to the fundamental liberties of every citizen. He holds that the entire authority of the state should be put into operation, if necessary, to protect a single workman who desires to fill a position vacated by a striker.

The Archbishop's view of this matter is the only right one. He would willingly allow strikers to use all their powers of eloquence to dissuade others from working, but where persuasion ends and threats begin there he draws the line. A man's right to work is one of the most sacred of his possessions. It is practically the right of life for himself and his family. When he is deprived of that right by violence or intimidation all semblance of liberty is effaced. Whenever one man or set of men undertakes to dictate to another when and how his right to work shall be exercised, the act is an attempt to make a slave of the person coerced. If employers were to try to force strikers to work they would be doing just what the strikers do when they use force to prevent others from working. The union man's right to quit work is based on exactly the same principle of personal liberty as the non-union man's right to work when he pleases. "Is it not strange," the Archbishop asks, "that after labor unions have won the long-fought battle for their own personal liberty they should turn around and strive to wrest personal liberty from non-union workers? It would seem that labor unions sought to be a law to themselves, apart from and above the law of the land." The utterance is thoughtful, just and timely. Its logic is unassailable and its conclusions must obtain everywhere. Indeed, so clear and convincing are they that we are not surprised by the following opinion by Judge Kohlsaat, handed down on October 19 last in the United States Court, at Chicago, in the request of the Allis-Chambers Company for a permanent injunction restraining the members of the International Association of Machinists from interfering with the company or its employees. The decision says:

"It is the undoubted right of workmen to quit work, severally or in a body, so long as the act does not come within the rule against conspiracies to injure the property of another. They may also use peaceful means in persuading others to join them in carrying out the strike, subject to the above rules. Both of these rights, however, must be exercised in such a manner as not to otherwise interfere with the right of every man to run his own business in his own way, provided he keeps within the law in so doing, or the right of every man to work or not to work, to strike or not to strike, to join a union or not, as he thinks best.

"In other words, a man may decide his own course, and hold himself to any course, but he cannot impose those rules or that course upon the conduct of any other man against his wish any more than he can place fetters upon his hands or shackles upon his feet. And when, as in the case at bar, the attempt is made, through intimidation and acts of violence, to effect this end, it is tyranny of the most despotic character—it is civil war—it is treason to the principles of this and almost every other government, and it will not be tolerated. Justice is said to be blind. Cer-

tain it is that she can discover no difference between the murderous assault, inflicted under cover of a strike, and that of the midnight assassin. Both are equally infamous, both equally criminal."

THE AGE OF STONEHENGE.

The venerable ruins of Stonehenge have attracted more than usual attention during the last few months in consequence of the movement for their better protection. Perhaps this fact may account for an interesting experiment which was tried on that historic spot. An astronomical observation was made there at the time of the summer solstice with the aim of obtaining a fresh clue, if possible, to the age of the structure.

The nature of this experiment will be better understood after one refreshes his memory concerning the general plan of Stonehenge.

There was a central slab, thought to be an altar, and outside of this were two concentric ellipses, or horseshoes, formed by setting stones up on end. The innermost was of comparatively small blocks, and the outer one was composed of much larger masses, the top of one being tied to the next by huge crosspieces. Outside of the ellipses were two more concentric rows of pillars, these being arranged in circular form. Finally, there was a circular embankment, or mound, completely inclosing the temple except on the northeast, where a gap was left and the earthen walls continued for a distance on either side of a broad avenue leading outward. Just at the point where the avenue emerges from the circular mound there stands a single stone, now popularly known as the "Friar's Heel." And it was long ago discovered that a person standing on the central altar stone would see the Sun rise almost directly over the Friar's Heel on June 21, the day of the year when that body reached the most northerly point of its movement.

The practice of orientating their temples with reference to the Sun or some star at a particular season of the year was common among the ancient Greeks and Egyptians. Often those edifices were so constructed that a beam of light would shine down a long passageway upon the altar on only a single day or night in the whole year. The priests could thus accomplish two objects.

They were able to construct their calendar and report the years' progress to the public, and they also produced seemingly miraculous phenomena during religious celebrations, and thereby strengthened their hold on the masses. Precisely how far either of these practices was carried by the men who built and managed Stonehenge it is impossible to say. But it is evident that they had a good understanding of the practical meaning of the summer solstice, and were accustomed to note its return.

But astronomers say that the Sun does not now rise at precisely the same point on the horizon on June 21 as two or three

thousand years ago. Every child knows that the change of seasons is due to the inclination of the earth's axis to the plane of its orbit. The axis now slants over about $23\frac{1}{2}$ degrees. But it is believed that at one time in the distant past the inclination amounted to nearly 25 degrees. It is supposed to be diminishing very slowly. Sir John Herschel estimated that in about 15,000 years the amount would be scarcely more than 22 degrees, and it has been computed that the difference amounts to about half a second of arc annually. If, then, as Flinders Petrie has suggested, Stonehenge dates back to 2000 B. C., there has been a diminution in the inclination of the earth's axis amounting to 33 minutes, or more than half a degree, in the meantime. Such a change would cause the Sun to rise to a point 33 minutes of arc farther south on the horizon at the summer solstice now than 4,000 years ago.

Howard Payn of the Solar Physics laboratory at South Kensington, London, conceived the idea that he would observe the sunrise on June 21 this year with reference to this possibility, and he took with him to Stonehenge a surveyor's instrument. The result of his experiment is not yet known. The data which he obtained need further consideration before a conclusion can be reached. Moreover, it is by no means certain that his venture will prove satisfactory. Had there been on top of the Friar's Heel a narrow peg like that of the further sight of a gun barrel, a precise observation could have been made. Besides, it is not safe to assume that the slab has not tilted over a little from its original position. Indeed, Mr. Payn could not be absolutely certain that the altar stone (from which he made his observation) was in identically the same spot as when first planted there. Under these circumstances only an approximation can be reasonably made to the change in the location of sunrise, and it is to be feared that this will not afford a very precise measure of the lapse of time since Stonehenge was built. The attempt was an exceedingly ingenious one, however, and may yield valuable fruit.—*N. Y. Tribune.*

MYTHOLOGY OF TREES.

Among time-honored trees the ash is prominent because of its ancient lineage and economic worth. Jove is said to have created a race of men from its tough fiber, and, according to the Scandinavian myth, it constituted the world tree, giving birth to a man who was called Aske. This tree is known as "yggdrasil." Its lofty crown, which reached to Valhalla, supported an eagle, who communicated the messages of the gods, by means of a squirrel, to a serpent that dwelt at the foot of the tree. From the roots flowed the river of life, which gave immortality to all who bathed in its waters.

Snakes are said never to approach the ash, and hence in many parts of the country women who work in the fields leave their children beneath its shade, believing them to be secure from reptiles. Lightning is said never to burn the tree, and

the wood, when cut before sunrise and rubbed on the body, is claimed to be a sure remedy for rheumatism.

The mountain ash is believed to spring up over the graves of murdered people. Lights are said to come from it on Christmas eve that nothing can extinguish. If used for fuel, those who surround the fire will become enemies, but the wood made into churns will make butter come quickly and of a superior quality. A Hindoo legend states that the mountain ash and the thorn tree sprang from the feather and the claw of an eagle struck by lightning while endeavoring to recover the sacred Soma. The berries were colored red by the blood of the sacred bird.

A CENTURY OF ASTRONOMY.

The scientific progress of astronomy during the nineteenth century, says *Knowledge Diary* (1901), has been, on one side, a development; on the other, a metamorphosis. While the traditional methods have been improved and traditional aims pursued with ever-increasing diligence, novel methods have come into use—novel methods of such transforming power that the science has, in a measure, changed its aspect and attitude. One hundred years ago it stood apart, in close alliance with mathematics. Now it appeals for aid to chemistry and optics, to electrical, thermal and molecular investigations. Every new fact ascertained in a laboratory has a bearing upon some cosmical problem; every well-grounded theory of matter and force finds its application in the heavens. These intricate relations possess a significance as yet imperfectly apprehended; they may lead to generalizations of a higher order than any so far attained. Their establishment is higher than any so far attained. Their establishment is the cardinal event in recent astronomical history.

Astrophysics took its rise in 1851 from Schwabe's discovery of the sunspot period; for it was quickly perceived that the magnetism of the Earth, including auroral displays, obeyed an identical law of change. Thus terrestrial phenomena acquired an universal import, and became affiliated to cosmical vicissitudes. The chemical interpretation given by Kirchhoff to the hieroglyphics of the solar spectrum drew the connecting bonds closer. He announced to the Berlin Academy of Sciences, December 15, 1859, the presence in the Sun of sodium, iron, magnesium, calcium and some other familiar metals. The evidence warranting these identifications was the agreement of certain "Fraunhofer lines" with the individual rays given out by the glowing vapors of the substances in question, coupled with the fruitful root-principle of the correlation of emission and absorption. The position of each isolated ray in the dispersed light of a heavenly body was thus shown to be indicative of its constitution, and the impossible—as Comte had declared acquaintance with such facts to be—was achieved.

The science of astrochemistry developed rapidly. About thirty-six elements, in-

cluding hydrogen and carbon, have been recognized as common to Sun and Earth, and those missing need not be supposed absent. Three among them—antimony, bismuth and mercury, all heavy metals—early declared themselves in the red stars, Aldebaran and Betelgeux; and some fine lines belonging to oxygen—a long-sought and evasive substance—have apparently just been picked out by Runge and Paschen from Higg's solar spectral photographs. Undetermined lines, however, still abound in celestial spectra, to an extent it might almost have been thought a few years ago, seriously compromising the prospects of advancing knowledge. But Prof. Ramsay's enfranchisement from its millennial prison in a Norwegian mineral of the solar gas, helium, has effectually dissipated these misgivings. Its highly complex spectrum figures, bright in the solar chromosphere, in nebulae and temporary stars; dark in a restricted class of white orbs, a complete battalion of which are arrayed in the constellation Orion.

The stars, were, in 1863, brought by Dr. Huggins and Prof. W. A. Miller within the scope of Kirchhoff's conclusions. Their chemistry proved to be generically the same with that of the Sun, although with decided specific differences. They were divided by Father Secchi into four spectral orders; and his classification has been in the main adhered to by Prof. Vogel, who added the "rationalizing" idea of decline with increasing age, from the culminating splendor of the Syrian type, through a solar stage, to the waning fires of red stars showing banded spectra. His scheme of decay was enlarged into a scheme of development by Mr. Lockyer, who begins at the beginning with the nebulae; but it is unlikely that time is the sole factor in producing the observed varieties of sidereal species.

Dr. Huggins began his investigations of nebular spectra on August 1, 1864. The first he looked at consisted of one bright and two fainter green rays, the most re-frangible being the "F" of hydrogen. He had selected for examination the "planetary" in Draco, and all nebulae of that kind, as well as those of an irregular shape like the great formation in Orion, are of gaseous constitution. But he soon found that most nebulae, and notably the vast ellipse in Andromeda, give a continuous spectrum such as might be derived from distant star clusters. The manner of their distribution separates them emphatically, nevertheless, both from gaseous objects and from true clusters, the latter two classes belonging characteristically to the zone of the Milky Way, while ordinary nebulae gather towards its poles.

This interesting review of a century's progress next takes up celestial photography, which will be given in our next.

Moon Receding from the Earth.

Scientists say that the Moon is receding further and further from the Earth, and will continue to recede for countless centuries to come.

Millions of years ago, when the Earth was a molten mass, it revolved around its axis every five or six hours. At that time it is supposed that the Moon was born of the Earth and became its satellite. As the motion of the Earth decreased and the day became longer the distance of the Moon became greater. Our day is now 24 hours long and the Moon is 240,000 miles away. As the length of the terrestrial day increased so did the distance of the Moon. The two quantities are connected by inexorable equations. If one varies, so must the other. Whenever the rotation time of a planet is shorter than the period of revolution of its satellite the effect of their mutual action is to accelerate the motion of the satellite and to force it to move in a larger orbit—to increase its distance, therefore, is the natural result.

HEALTH AND HYGIENE.

Practical Ways to Obtain Pure and Healthful Water.

It is said that the very best water we can get comes from the lakes fed by subterranean springs at a high altitude. And even in the days of ancient Rome, water was carried from a distance through aqueducts to reservoirs, and the supply per head was not less than three hundred gallons daily, for a population of about a million people. These ancient Romans knew the luxury of the bath, and were not sparing of money to secure what to them was almost a necessity.

We find no absolutely pure water in nature, and yet the rain, as it leaves the clouds, is free from all foreign substance. But, alas, we never get it, for in falling to the ground it absorbs from the atmosphere sulphurous and sulphuric acid, coal gas, and numerous sooty particles. A scholar near Paris estimated that the very first rain, even in the country, which falls to the ground after a period of dry weather, contains a very much larger number of bacteria, and is necessarily fully as unwholesome as that which falls from over large cities. But rainwater, carefully collected in underground cisterns and purified with a little charcoal, is useful for cooking and washing on account of its softness. And in regions of the country where the water from the wells or from the public supplies are hard, it would be well for every housewife to order a cistern built for the convenience of herself and the maids.

In planning for a well in the country, great care should be taken properly to ascertain the direction of the various geological strata, so that the relation of the well may be such that it cannot by any possibility be infected by the discharges from the kitchen sink, from the washroom or from the outhouses. It is not always enough to say the well is on high ground, and so cannot possibly be contaminated, for there are many twists and curves in the strata, as is often found to be the case and where the bore of an artesian well has tapped a layer of impure water, thus

mingling the good and bad and causing subsequent disease.

Uncomfortable consequences may follow the use of the best water by those who are not accustomed to it, as we all know from experience in changing our usual daily beverage. This matter is quite an important one now when so many persons are changing from city to country and drinking from strange streams, wells or springs and it behooves them to guard against the evil effects of the change as far as possible. When making a trip, carry a small phial of the crystals of permanganate of potash with you, and put one of the pieces in each glass of water that you drink. It will turn the water a slight pinkish tinge and make it a safe beverage for your stomach.

Abolish the Veil.

By an unaccountable perversion of its meaning and use it has become fashionable to wear a veil for the purpose of seeing and being seen. The original and only legitimate use of a veil was to hide an object designedly withdrawn from sight.

To interpose any substance but carefully ground optical glass between the human eye and the air is to inflict upon the optic nerve a strain oculists condemn as reckless, if not dangerous. The bare veils of the last century were protectors of the face when exposed to the cutting blasts of winter. They were speedily found hasteners of many eye maladies and were as obnoxious to fashion as to health. Their successors are decorative and flimsy, but far more liable to impair the sight because, unlike the closer textures, they do not wholly obscure it. To walk the streets with white and black dots incessantly dancing between the organ of vision and the objects it instinctively tries to contemplate is a grave abuse of the most precious bodily faculty and carries with its indulgence inevitable punishment.

A Chat About Nursing.

The essential requisite in a nurse is hope; we are saved by hope, and there is nothing more sympathetic than genuine hope. I do not mean belief that a patient will recover, but a sunny and warm presence of hopefulness that will bring a glad smile to the drawn face of the sick. It is the business of the nurse not to look at the disease so much as to the natural power making a protest against it.

Never argue with a sick person. It is positively cruel to do so with anyone who is weak and ill.

Consult your patient's wants, but do so as little as possible. Be decisive. You will be most decisive if no one suspects you are so at all. It is the triumph of supremacy to be unconsciously supreme.

The good nurse is never peremptory, never loud; she never walks on tip-toe; her touch is steady and encouraging, and she does not "potter about." She is never in a hurry; she never looks at you sideways; she never slams the door; she caresses one kind of patient with genuine sympathy, she talks to another as if he were well—she is hearty, decisive, tender and hopeful.

QUAINT AND CURIOUS.

THE quaintest experience is our own; the most curious opinion is held elsewhere.

A SUBMARINE boat is being built by M. Anchutz in France, in which to reach the North Pole. It will be larger than any existing submarine boat, and so powerfully constructed as to burst its way through fairly thick ice to the surface in case, like M. Jules Verne's "Nautilus," it fails to find crevasses.

THE official journal of the State of Jalisco, Mexico, says that a Mexican residing in the Quiche district of the Republic of Guatemala has had the good fortune to discover there a portion of the treasure of the ancient Kings of Quiche. One of the articles found is a crown valued at \$500,000. Jewels, idols, and many other objects in gold and silver were also found.

IN the Museum of Natural History at Soleure, Switzerland, there is perhaps the most extraordinary bird's nest in existence. It is made entirely of steel. In Soleure are many clockmakers' shops, and in the yards of these shops broken clocksprings are often thrown. A clockmaker one day saw in a tree in his yard a peculiar kind of nest, and, upon further investigation, discovered that a pair of wagtails had utilized the unused bits of steel lying about and built a home entirely of clock springs. In size it measured more than four inches across, and it was apparently as comfortable for its inmates as if the usual materials had been employed. After the brood had been reared the deserted nest was taken to the museum, where it is now exhibited, a striking illustration of the skill and ingenuity of birds in turning their surroundings to advantage.

ONE of the most singular freaks in the floral kingdom has recently been brought to this country. It is called an "occasional flower," for the reason that it has no fixed time to bloom. No mention is made in botanical science of the existence of this marvelous flower. It is a mystery at present that is well worth clearing up. When in a closed condition the occasional flower is in color and in form something like a mature and dried poppyhead cut with its stem to it. Submerged in a bowl of water for a few minutes and then taken out and placed by its stem in an empty bottle, the outer petals begin, after several minutes, to open out. This process is slow but distinctly noticeable. The petals continue to rise and to expand until they gradually recede. When this action is complete it resembles in appearance the starry sunflower, but as regards the shape only. The occasional flower remains thus open for about two hours, during which time, the state of humidity lessening by degrees, the fibers begin to shrink and the petals close up gradually in the same way as they opened, until the flower resumes its former position; but by the same simple process it can be made to unfold and to close up again and again. It is said that, properly nursed with regard to temperature and air and carefully handled, the

occasional flower never decays nor degenerates in its effect of radiance and splendor.

IF in doubt, work it out:

1 time 9, plus 2, equals 11.
12 times 9, plus 3, equals 111.
123 times 9, plus 4, equals 1111.
1234 times 9, plus 5, equals 11111.
12345 times 9, plus 6, equals 111111.
123456 times 9, plus 7, equals 1111111.
1234567 times 9, plus 8, equals 11111111.
12345678 times 9, plus 9, equals 111111111.
1 time 8, plus 1, equals 9.
12 times 8, plus 2, equals 98.
123 times 8, plus 3, equals 987.
1234 times 8, plus 4, equals 9876.
12345 times 8, plus 5, equals 98765.
123456 times 8, plus 6, equals 987654.
1234567 times 8, plus 7, equals 9876543.
12345678 times 8, plus 8, equals 98765432.
123456789 times 8, plus 9, equals 987654321.

EDITOR'S TABLE.

Led Astray.

Our esteemed friend, Frederick White, editor of the *Adept*, has become entangled in the quicksands and quagmires of materialistic fatalism and is filling his one-time excellent magazine with the pessimistic "foolosophy" rehashed from the intellectual (?) remnants of the old time infidel school of would-be "freethinkers," who think they think, but really do not think, being over-fond of iterating and reiterating that they are the only people that think, when everyone else knows that they never think at all. We regret very much that Brother White cannot see that this anti-scientific, irrational theory—thrashed over and discarded years and years ago by the great leaders of Materialism—is not made more tenable or acceptable by being labeled "Monism" or "Fatalism," and mixed up with the old, worn-out arguments against Orthodoxy, the Bible, etc., with the usual putting up of the "dead man," or straw man, and then knocking it down with a flood of Anti-Christian, Anti-Scientific, Anti-Vaccination and Anti-About-Everything-Else arguments.

We have waited patiently for several months, hoping that some one would call our friend White down and show him his errors, or that he would kindly "go into the silence" and give his sub-conscious "Adept" intellect a chance to think himself out of the muddle. But as we are tired of waiting, and as Brother White is too valuable a man to be left to his "fate," we have decided to attempt to pull him out of the pit into which "Monism" has plunged him.

John Maddock, who has occupied much space in the *Adept* on "Monism," thus defines it in the current issue:

"Monism means that all forms and conditions were evolved from the one source—potential matter; that good and evil are both manifestations of the power of the Great Dynamis for the education of mankind; that human, moral and intellectual development are growths by the process of evolution; that the destiny of every one is being worked out by the Great Dynamis according to its own plan; that mankind are not left to work out their own salva-

tion as all the religions of the world teach. Monism is the gospel of science; the good news that the mighty forces of nature are at work in man for the amelioration of all mankind. The kingdom of the Great Dynamis is within all things, and it cannot make a mistake. The Great Dynamis means the intelligent dynamic forces of the universe which comprise the only God there is—the only Christ that can save mankind from evil. Without choice men were forced to do evil; by the same kind of fate they must be made good. By the science of Monism all the religious dogmas, which have made man a sinner, are slain, never more to revive. We say this dogmatically and challenge logical refutation. Monism is the new Gospel of Positive Materialism. JOHN MADDOCK."

Is it possible that any one, who really thinks, cannot see that this is simply the reiteration of the old and oft-refuted fallacy of Materialism that "everything that is was evolved from matter"? Science having long since demonstrated the existence and potency of the so-called immaterial forces in nature, this ground was seen to be untenable by all logical thinkers. Even the Agnostics themselves were forced to abandon it; and, as Col. Ingersoll used to say, "It won't do, gentlemen; it won't do." No amount of anti-Christian, anti-orthodox argument will make it acceptable to logical minds, even with the "Great Dynamis" annex as a partial admission of its unsoundness. It is also illogical, if not silly, to say that "by the science (?) of 'Monism' all the religious dogmas, which have made man a sinner, are slain, never more to revive." In this absurd "dogma" this pseudo "science" seems very closely related to another unscientific "science," viz., "Eddyism." We have not noticed the awful slaughter referred to, which must have been making fearful ravages to have completed the work of killing all the religious dogmas of the world (or one country, or even a voting precinct of Minneapolis) in the few short months since the Chicago inventor of "Monism" graduated Mr. Maddock and he and Mr. White began to write and publish arguments in its favor. It seems to us that there are quite a large number of said "dogmas" still living and doing business at the same old places, as of yore, and with the old-time tenacity of life that doubtless will render it necessary to postpone the final obsequies for far too many, many years yet. Perhaps Mr. Maddock will treat with "silent contempt" the suggestion that he name any gospel-shop, for that matter, that has been obliged to close its doors because of "Monism."

Neither does it appear that Mr. White strengthens his position with real thinkers by the frequent and unwarranted attacks on medical science which he frequently prints, etc., said tirades being written by persons having no scientific training or knowledge of the subjects they write on, being actuated solely by an unreasoning prejudice and a fund of misinformation originating with fool fanatics and designing quacks, who have "an ax to grind" by fostering such prejudice as a stepping-stone to sell books and publications filled with horrors that exist only in the abused

usual opportunities, as the editor of *Mind*, in preparing himself for its production. It follows that he has given us a thorough work, one indeed that may be viewed as an authority and used as a text book in the field of metaphysical science. As such we commend it to our readers. Its price is moderate and it will circulate widely.

"IN THE WORLD CELESTIAL." By Dr. T. A. Bland, M. D., 161 S. Hoyne Avenue, Chicago; cloth, 159 pages. Price, postpaid, \$1; address the author.

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